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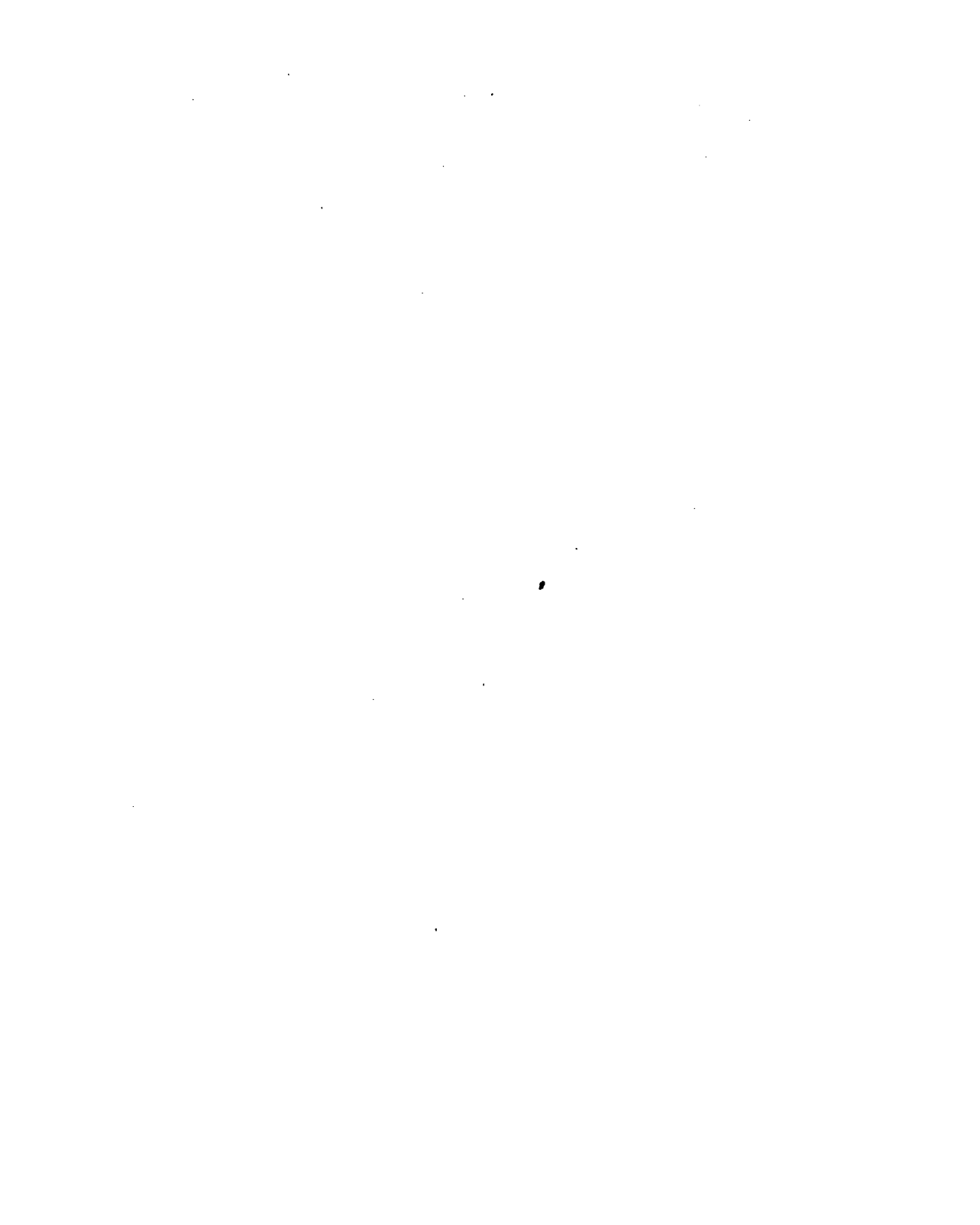
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INDIA'S WOMEN

THE MAGAZINE

OF THE

Church of England Zenana
Missionary Society

VOLUME VI.

'The Morning cometh'

LONDON

JAMES NISBET & CO., 21 BERNERS STREET

1886

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Preface.



TO all who would hasten the coming of the KING by preparing His way amongst the Women of the East this Sixth Volume of *India's Women* is dedicated. Should it help to bridge over the distance which divides labourers in the Mission Field from their supporters at Home, and enlist fresh sympathy and mutual prayer, one object of those who send it forth will be fulfilled. It is their earnest desire and prayer that its pages may trace God's guiding Hand through this changeful year, and that a sense of His unchanging favour may give life to increasing efforts for the future.

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STATIONS AND MISSIONARIES.

Missionaries are earnestly requested at once to inform the Secretaries in London of any errors or omissions in this and the following Table.

*Names in italics are in Local connection only. Stations marked * were taken over from the old Society in 1880. Stations subsequently opened have dates attached. Ladies who have taken the Society's two years' medical course are marked (M.).*

NORTH INDIA MISSION.

CALCUTTA.

*NORMAL SCHOOL.

Miss Hunt, 1882.

Miss Dissent, Second Mistress, 1886.

Miss David, Native Training Class, 1880.

Miss Harrison, 1886 (Assistant).

1 Native Teacher.

*BENGALI WORK.

Miss Highton, 1875.

Miss E. Highton, 1880.

Miss Rainsford Hannay, 1886 (Hon.).

Miss Thomas, 1868.

Miss Humphreys, 1869.

Miss Sarkies, 1877.

Miss Lawrie, 1884.

Miss A. Lawrie, 1884.

Miss Jewett, 1886.

2 Bible-women. 28 Native Teachers.

MOHAMMEDAN WORK, 1881.

Miss S. Mulvany, 1876.

Miss C. Harding, 1885.

Miss Martin, 1883.

Miss Roseboom, 1882.

Miss Cummings, 1882.

Miss Lamb, 1886.

1 Bible-woman. 2 Native Teachers.

*AGURPARAH.

Mrs. Martyr, 1885 (in charge).

Mrs. Dutt, 1885.

1 Bible-woman. 7 Native Teachers.

*BARRACKPORE.

Miss Good, 1871.

Miss Pantin, 1881.

Miss Sandys, 1884.

Mrs. Chalke, 1875.

Miss Wrangham, 1885.

Miss Wright, 1886.

Miss Thomson, 1882.

21 Native Helpers and Converts' Industrial Home.

BURDWAN, 1882.

Miss E. Mulvany, 1876.

Miss Gore, 1881.

Miss De Cruz, 1886.

10 Native Helpers.

*KRISHNAGHUR.

Miss Collisson, 1877.

Miss Dawe, 1882.

Miss Blond, 1885.

Miss Keys, 1886.

1 Bible-woman. 12 Teachers.

NUDDEA VILLAGE MISSION, 1885.

Hon. Winifriede Sugden, 1882.

Miss Valpy, 1885.

2 Bible-women. 2 Teachers.

CHUPRA, 1885.—WIDOWS' TRAINING CLASS.

Mrs. Parsons, C.M.S. (Hon.).

Mrs. Ghose, 1885.

3 Bible-women.

BHAGULPUR, 1882.

Miss Haitz, 1877.

Miss Pinniger, 1882 (draws no salary).

Miss Butler, 1880 (Medical).

9 Native Teachers. 1 Compounder.

*JABALPUR.

Miss Branch, 1875.

Miss Daeuble, 1881.

Miss L. Daeuble, 1881.

Miss Anthony.

3 Bible-women. 10 Native Teachers.

*MIRAT.

Miss S. Hoernle, 1879.

Miss Ströelin, 1881.

1 Bible-woman. 8 Native Teachers.

PUNJAB AND SINDH MISSION.

*AMRITSAR.

Miss Margaret Smith, 1878 (special service).

ALEXANDRA SCHOOL.

Miss Bowles, 1885 (Hon.).

Miss Gray, 1883.

Miss Davidson, 1885.

Miss Ida Reuther.

Miss Smith, Matron.

5 Native Teachers.

ZENANA WORK.

Miss Wauton, 1872 (draws no salary).

Miss Dewar, 1881.

Miss Lonie, 1885.

Miss Martin.

3 Bible-women. 20 Native Teachers.

HOSPITAL AND DISPENSARIES.

Miss Hewlett, 1879.

Miss Sharpe, 1882.

Miss Goreh, 1880.

7 Assistants. 2 Bible-women.

*BATALA.

Miss Tucker, 1875 (Hon.).

Miss M. Hoernle, 1883.

2 Bible-women. 5 Assistants.

PUNJAB VILLAGE MISSION.

AJNALA, 1884.

Miss Clay, 1876 (Hon.).

Miss Hanbury, 1884 (Hon.).

Miss Grimwood, 1884.

PUNJAB VILLAGE MISSION—*continued.*

JANDIALA, 1881.

Miss Parslee, 1882.

Miss Cooper, 1884 (Hon.).

Miss Pengelley, 1884.

NAROWAL, 1885.

Miss Catchpool, 1881 (Hon.).

Miss M. Reuther, 1885 (M.).

17 Native Helpers at the three Stations.

KLARKABAD.

Bible-woman and Schools under Mrs. Beutel,
C.M.S.

KANGRA.

Bible-woman and Schools under Mrs. Briggs,
C.M.S.

JALANDAR, 1882.

Miss Krapf, 1883.

Miss Tylor, 1885 (Hon.).

Bible-women and Native Teachers.

*PESHAWUR.

Miss Mitcheson, 1883 (Dispensary).

Miss Phillips, 1884.

Mrs. Imam Shah.

1 Bible-woman. 8 Native Teachers.

DERA ISMAIL KHAN, 1884.

Miss Johnson, 1885 (Trained Nurse).

DERA GAZI KHAN.

Bible-woman under Mrs. Jukes, C.M.S.

KARACHI, 1880.

Miss Condon, 1877.

Miss Carey, 1885.

HYDERABAD, 1885.

Miss Bloomer, 1882.

CASHMIRE.

Mrs. Rallia Ram, 1886 (Hon.).

AT HOME.

Miss Swainson, 1882.

Miss Thom, 1879.

Miss Janet Thom, 1879.

Mrs. Ball, 1880 (Hon.).

MADRAS AND SOUTH INDIA
MISSION.

*MADRAS.

HINDU WORK.

Miss E. Oxley, 1876.

Miss Emma Scott.

4 Native Helpers.

MOHAMMEDAN WORK.

Miss L. Oxley, 1876.

*Miss Franklin.**Miss Dora Tod.*

4 Bible-women.

BLACK TOWN.

Mrs. Sattthianadhan (Hon.).

Miss A. Sattthianadhan.

23 Native Helpers.

POONAMALEE, 1886.

School Work under Mrs. Peter, C.M.S.

OOTACAMUND AND COONOR, 1885.

Miss Ling, 1881.

*MASULIPATAM.

Miss Brandon, 1875.

Miss J. Brandon, 1875.

Miss Ainslie, 1885 (M.).

Miss Bassoë, 1885.

*Miss Turnbull.**Miss Lacey.**Miss A. Lacey.**Miss Haddock.*

14 Native Helpers.

JAGGIPETT, 1883.

School and Zenana Work under Miss Brandon

BEZWADA, 1881.

Miss Alexander, 1886 (Hon.).

AMALAPUR, 1881.

School Work in connection with C.M.S.

ELLORE, 1881.

Mrs. Ellington, 1883.

Miss Digby, 1884.

Mrs. Browne, 1884 (Hon.).

Mrs. Whitwell.

2 Bible-women.

DUMMAGUDEM, 1885.

Miss Graham, 1885 (Trained Nurse).

RAJAMUNDRY, 1884.

Mrs. S. Sattthianadhan (Hon.).

*TINNEVELLY.

Miss Macdonald, 1877.

Miss Hodge, 1884.

25 Bible-women.

PALAMCOTTAH—SARAH TUCKER INSTITUTION.

Miss Askwith, 1881.

NORTH TINNEVELLY, 1881.

Mrs. Kearns, 1881.

Miss Rose, 1882.

14 Native Helpers.

TRAVANCORE AND COCHIN
MISSION.

*TREVANDRUM.

Miss Blandford, 1862.

*Miss Gahan.**Miss M. Gahan.*

4 Bible-women.

TRICHUR, 1881.

Miss Coleman, 1881 (Dispensary).

Miss E. Coleman, 1881.

5 Bible-women.

COTTAYAM, 1882.

Bible-woman and Schools under Mrs. Neve,
C.M.S.

CHINA AND JAPAN MISSION.

FOOCHOW, 1884.

Miss E. Gough, 1883.

NAGASAKI, 1885.

Mrs. Goodall (Hon.).

O glorious process ! see the proud grow lowly, gentle, meek,
See floods of unaccustomed tears gush down the harden'd cheek ;
Perchance the hammer's heavy stroke o'erthrew some idol fond ;
Perchance the chisel rent in twain some precious tender bond.

Behold, he prays, whose lips were seal'd in silent scorn before ;
Sighs for the closet's holy calm, and hails the welcome door !
Behold, he works for Jesus now, whose days went idly past ;
O for more mouldings of the Hand that works a change so vast !

Ye look'd on one, a well-wrought stone, a saint of God matured,
What chisellings that heart had felt, what chastening strokes endured !
But mark'd ye not that last soft touch, what perfect grace it gave,
Ere Jesus bore His servant home across the darksome wave ?—

Home to the place His grace design'd that chosen soul to fill ;
In the bright temple of the saved upon His holy hill ;
Home to the noiselessness, the peace of those sweet shrines above,
Whose stones shall never be displaced, set in redeeming love.

Lord ! chisel, chasten, polish us, each blemish work away,
Cleanse us with purifying blood, in spotless robes array ;
And thus Thine image on us stamp, transport us to the shore,
Where not a stroke is ever felt, for none is needed more.

Zenana Missions in their Relation to the Church.

From a Paper read by the Rev. T. M. RUDRA, the native clergyman at Burdwan, at the Annual Meeting of the C.M.S. Council held at Krishnaghur on the 29th of July 1885.



ZENANA Missions have been a great blessing to India, and specially so to Bengal. Whatever Hindu gentlemen may say now as to the state of female education and enlightenment in bygone times among themselves, it is a fact undeniable that the present progress of education and enlightenment in the Zenana is owing almost entirely to Christian influence. Christian missionaries are pioneers of education and progress in this country ; and this is true both with regard to males and females of Bengal. * * *

Now the great object of all Missionary Societies should be, not simply

to bring men and women to the saving knowledge of Christ, but, when they have joined the Church, so to train them and imbue them with the spirit of Christianity—or rather of Christ—that they shall feel it their duty, in whatever sphere of life, to help forward this great work of extending the bounds of the Christian Church. To leave Christians to themselves after they have once been brought into the Church is a policy fraught with mischief. To go on making converts without providing the best available means for helping them in their growth in grace is simply undoing what has been done, or perhaps worse than that. It is damaging to the Christian cause. It is simply multiplying obstacles to the extension of the Gospel which all missionaries, male and female, have at heart. As that Christian Church or individual is destitute of life and light if the spirit of Christian missionary enterprise is wanting, so it is equally true that that missionary body, or that individual missionary, cannot prosper in this work if he ceases to take an interest in the Christian community, or help it on in its path of progress towards holiness and purity. Christian missionaries, whether male or female, when working side by side with Christian congregations, are morally bound to take an interest and set a good example to them. If possible, they should identify themselves with the native branch of the Church—attend their services, and, if possible, take a part in them, sit in their committees and councils, and try to visit and instruct the people as district visitors. Independent laymen and women are exhorted to do all this, and if it is expected of them to take a part in all these duties, how much more ought clergymen and Zenana missionaries to do the same? There ought to be perfect harmony between the pastoral and the missionary work in a district, the one being a powerful auxiliary to the other: the missionary with his assistants and catechists helping the pastor and his church, and the pastor and the members of the congregation helping the missionary. Harmony and sympathy between the two sister agencies are indispensable for the success of missionary work.

But I am afraid that this intimate connection between the two branches of God's work is not so well recognised by many pastors and missionaries. The present constitution of the Bengal Native Church Council has, through misunderstanding, set the missionaries in some places in opposition to Church work, or at least made them indifferent to it. The missionary takes no interest in strengthening the Church or the hands of the pastor, and the pastor stands aloof from the work of the missionary. And this, in some places connected with the Church Missionary Society, has been going on, and is a fruitful source of evil in many ways. The plausible

excuse the missionary makes is: 'I have been sent out as a missionary to the heathen, and I have no time to look into the affairs of these Christians;' and the Bengali pastor perhaps makes the same kind of excuse, and God's work is allowed to suffer. Now, cannot these two agencies be made to work harmoniously and in perfect sympathy, helping one another as occasion requires? It was with a view to bring about this sympathy and union between the two different agencies for promoting God's work that I proposed last year to invite missionaries to the Council. I beseech missionaries and pastors to consider seriously the matter referred to above.

I must confess with shame that there are very few among the native Christian females who at all feel the importance of missionary work. There is much ignorance, much prejudice, lurking among them, hence there is not much of a devotional and religious and charitable spirit among them. They need teaching and help from their European sisters, especially from those who are engaged in the Zenana Mission. But these ladies are afraid to go in and out among native Christian females, considering it to be no portion of the work for which they are sent out. They are afraid that the Societies who sent them out would charge them with unfaithfulness for working among Christian females instead of heathen, and hence they shrink from it. From all that has been said before, it is evident that the Zenana missionary ladies, by working among native Christian females, would really pave the way for progress in the great work they are doing. It will be a real help rather than a hindrance to the work in which they are engaged. Any time spent by the ladies of the Zenana Mission among native Christian females in teaching, helping them to cultivate their devotional feelings, or by taking Bible classes for them, will be doubly profitable, and will more than repay the labour spent lovingly among them. Contact with unselfish, high-minded, and benevolent ladies cannot but raise the native Christian females. Their example and conversation, apart from the direct teaching, is sure to reproduce many like themselves in the Christian community, who may of their own free will, either as paid or voluntary agents, enlist in the service of the great Master, and thus be a powerful help in propagating the Christian faith to their own unbelieving sisters. Thus many becoming interested in the work will help it on by their prayers, sympathy, and substance, and this work of the Zenana missionaries among native Christian females will indirectly contribute to the advance of the cause of the Zenana Mission itself. I hope the Zenana Missionary Society at home will direct their attention to this subject, and express their minds on it for the guidance of those employed under them.

'Enforced Widowhood.'



UNDER the above title a letter, signed 'A Hindu Lady,' was published in the *Times of India* for September 25, 1885. Space cannot be afforded in *India's Women* to reprint the whole. Long as this letter is, every word is a cry for justice, or at least for pity, for the victims of cruel heathen custom and superstition. The following extracts will show that there are intelligent Hindu ladies, whose experience renders them competent to speak on the subject, filled with a passionate desire for some remedy for the ills of India's women, and, above all, of India's widows:—

'At the outset one is struck with the comprehensive sense in which the term "widow" is used by the Hindus. Our Shastris (*i.e.* religious lawgivers) are eminently equitable, and they dispense even-handed justice to the young and the old alike. According to them, if a girl—I should say a child—of five or six, married for the gratification of her parents, has been so unfortunate as to lose her child-husband, this child-wife, who hardly knows the meaning of the words "husband" and "wife," "wifedom" and "widowhood," "happiness" and "misery,"—such a child, according to the incorrigible Hindu law, is as much a widow as an elderly matron of sixty, the mother of a dozen children, and a score of grandchildren, who loses her good man in the fulness of time, at the ripe old age of seventy! I commend the even-handed justice of our religious rulers to those who can appreciate it; but, as far as I am concerned, it shocks my feelings by its vivid contrast and obvious iniquity. I wonder, reputed as Hindus are—and I think justly—for their mild humanity, what perverse blindness warped the justice of these earlier writers, and made them lose sight of the great difference between the condition of a child-widow of six and a matron widow of sixty. How brutalised must have been human nature when it could stamp an innocent mite with the dreadful epithet "widow," and provide

for her that lifelong misery which is the invariable lot of a Hindu widow!

'If you take at random an old orthodox Hindu, and tax him with this brutal injustice, he is ready with a bundle of excuses which are sufficient to satisfy his conscience, supposing he has a share of that valuable but inconvenient commodity. It is all right in his eyes that a *girl* or *woman* who is once *given* in marriage cannot be given again, while man, who is not so *given*, is free to take as many *gifts* (in the shape of wives) as he has a mind to. Then, again, he brings forward his stock argument, that man is pure by nature, and, if necessary, can be purified by penance; but a woman, being by nature unclean, has been rightly debarred from the benefit of purification in this world. It never enters the mind of this gentleman that these dicta were formulated by *men*, and are therefore of necessity one-sided!

'But it is not only the loss of husband, and the stamp of "perpetual widowhood" which that unenviable creature, the Hindu widow, has to bear. Our Shastris do not see anything hard in it, and therefore have invented a mode of torture for the special benefit of Hindu widows by the side of which the tortures practised by the followers of Ignatius Loyola pale. This is no exaggeration, for the tortures inflicted by the Inquisition

horrible as they were, could last only for a few hours, and whatever physical agony they occasioned was at worst but temporary. But our throes are mental as well as physical, and they end only with our wretched lives.

'Painful as the picture is, particularly to our English friends, there is no use in mincing matters. No sooner does a Hindu woman, be she fifteen or fifty, lose her husband, than the persecution of custom begins. The fair locks, which are universally regarded as one of the choicest gifts of nature, and for the graceful rearing of which art has been contriving means in every civilised country—these locks, the pride of young women, are ruthlessly sheared clean off at the instigation of the butcher-priest. In this matter the feelings of the unfortunate victim are of no account, and her piteous protests are usually rudely ignored. From this moment she is the incarnation of all that is unlucky and inauspicious. Her presence is shunned. She is a leper of society, doomed to pass her life in seclusion, and not allowed to mix freely with her people. If the unfortunate creature unwittingly intrudes her presence on any occasion of joy or festivity, the company curses her presence, and regards it as an evil omen, sure to be followed by some great calamity. Be it known that this company which curses her very existence is mostly composed of her dear and near relatives!

'If an orthodox Hindu starts on an enterprise, but, as ill-luck would have it, describes a poor widow on the road, he curses her to the fourth generation, laments his unfortunate lot, and prays his 330 millions of gods to avert the certain misfortune which this evil omen (*i.e.* widow) portends. The widow is an object of contempt and scorn to her very relatives, though occasionally these feelings are tempered by pity. Amidst whatever luxuries a Hindu woman might have been nurtured, no sooner is she stamped with the stigma of widowhood than she must pay the

penalty of her existence. She must put on coarse garments, and eat unsavoury food, and that too in many families once a day. The menial work of the family becomes her lot as a matter of course. She must observe all the fasts, of which the Hindu calendar is very prolific, and for her spiritual comfort is ostensibly prescribed a round of rigid austerities, the weary monotony and unflinching severity of which is potent enough to extinguish whatever spirit of mind and body she may have at one time possessed. Any laxity in the observance of this prescribed course of penance is sufficient to scandalise the relatives of the widow, and is regarded as strange perversity if not downright turpitude.

'Sir, it takes a few lines to sum up the miseries of a Hindu widow, and, perhaps, a couple of minutes to peruse them. But if any one will take the trouble of reflecting what hardship each one of them imposes upon a young widow, he cannot help pitying her lot. I entreat my countrymen to judge of the miseries of widows by transferring the same penalties to men. Suppose it had been enacted that when a man lost his wife he should continue celibate, live on coarse fare, be tabooed from society, should continue to wear mourning weeds for the remainder of his life, and practise, whether he would or no, never-ending austerities. In short, if widowers were subjected to the same hard lot of the widows, I ask, Would my countrymen not have long since revolted against such inhuman treatment? Can there be any shadow of a doubt that they would have torn these Draconian statutes to tatters, and indignantly repudiated the claim of the barbarous Manu and his crew to impose such odious yoke upon them? But if men, with their better physique and greater enlightenment, are unable to tolerate a slavish yoke like this, is it decent, is it human, to make poor, helpless, ignorant women the victims of a system

the like of which has not disgraced any civilised society?

'In considering the condition of widows, it will be convenient to divide them into three classes : Class I. will include widows from 5 to 15 ; Class II. from 15 to 25 ; and Class III. from 25 to 35. Sir, my pen is quite unable to give you and your readers a graphic picture of the miserable condition of widows in Class I. But what pen, however powerful, can paint adequately the condition of a widow—a child, who has hardly overcome her lisp—a mite incapable of understanding the world and its ways, but who has been doomed to perpetual widowhood, and the penalties which follow in its wake, by the gentle laws of her Rishis? The poor creature, hardly able to understand why she is not allowed to mix freely with her sisters and friends, why she is prevented from taking part in those social amenities which render the life of a woman tolerable, why, though nature has been more bountiful to her of her graceful gifts than to her friends, she should be despised, and often shunned like a plague—if such a creature appeals to her mother for an explanation, alas ! what explanation and comfort can the mother give her young widowed daughter? Poor soul ! She realises the extent of the misery that is in store for her daughter. * * *

'To take Class II.—that is, widows ranging from 15 to 25—their condition is somewhat different, but on that account not less unenviable. Here you find a woman in the very prime of womanhood—just tasting the sweets of domestic felicity, having, it may be, a child or two—suddenly deprived of her dear lord by the fell hand of death. The very fact of her having tasted partially the sweets of married life adds a point to her bitterness. It was only yesterday that we saw her a happy wife ; but a day has changed the whole prospect of her life ; it has darkened the horizon of her existence for ever. There is no sunshine left to

penetrate the gloom which surrounds her. Though married to a rich husband, and consequently capable of enforcing a claim to a share of her husband's property, her ignorance makes her entirely depend upon the pittance which her male relatives would be pleased to dole out to her, and she must drag on her existence as best she can in agony of mind and body.

'The condition of widows in Class III. is perhaps not so pitiable as that of the first two classes. But there is a feature which is peculiar to their unfortunate lot, and which renders their condition still harder. The women in this class are generally saddled with a number of young children, and, unless there is some due provision made for them (which in most cases is not, as "Assurance" is almost unknown among our people), to their other miseries is added the misery of supporting a large family. As honest labour outside the family circle is considered *infra dig.*, the unfortunate widow in this class has to lead a life of bitterness, the monotony of which is relieved by the unfeeling taunts and harsh treatment of relatives on whose forced bounty she and her children have of sheer necessity to subsist. * * *

'Sir, however unhappy the lot of widows might be, it would have been capable of defence had it been based on any principle of equity or justice. But in the eyes of our law-makers men and women belonged to quite different species of humanity, and therefore what was sauce for the goose could not be sauce for the gander. However strange it may appear to Englishmen, our lawgivers show every conceivable tenderness for the feelings of widowers, but reserve all persecution and "durance vile" for the devoted head of the widow. * * *

'When the discussion on this subject was at its height, a renowned champion of Hinduism—one of our foremost leaders, one who is credited with as much wisdom as learning, and

in the admiration of whose "keen judgment" the patriot seems to have lost himself completely—when this gentleman held forth for the pure and noble life which widows of India led, and which, if my memory serves me aright at this distance of time, was, in his opinion, such a balm to their souls, such an incentive to self-abnegation, that widowhood was more a blessing than a misfortune from a spiritual point of view! When I read these remarks—the fashionable cant of modern Pharisees—I was half surprised, half indignant, because I could not understand how his "keen judgment" could comprehend only one aspect of the question. The woes and wails of widows seemed to have no opening to his heart. I wished (may God forgive me the wish!) that he had a widowed daughter, or the prospect of having one. I thought that in that case the "dry light" of his cold philosophy would have been suffused by the moisture of the affections which play such a great part in the economy of poor humanity. This same gentleman, I may observe in passing, was one of the laudatory speakers at the Fawcett Memorial Meeting. [It may be mentioned for the benefit of some of Mr. Fawcett's indiscriminate admirers, that both Mr. and Mrs. Fawcett were the stoutest champions of "woman and her rights," and that Professor Fawcett would never have thought those people capable of appreciating him and deserving of much political advancement who were incapable of or unwilling to initiate social reforms even in the dearest and nearest relations of life.] I was amused at his dilating upon Mr. Fawcett's qualities of head and heart. Had it been permitted to men to rise from their graves, it is very likely that the pure spirit of Fawcett would have stalked forth on the platform and

vigorously protested against the sympathy of a man who held such narrow views about women, and who professed to bow unreservedly to the decisions of caste. He, forsooth, who would never think of doing even a *partial justice* to the women of India, belauding Mr. Fawcett for his always insisting upon "*perfect justice* being done to the people of India"! This is strong language, Sir, particularly in the mouth of a woman, but I trust you will bear with me, for I speak out of the bitterness of my heart.

'Whatever may be the opinion of foreigners about this strange native insensibility to the miseries of widows, I am sure that it is due rather to the baneful influence of evil customs than any absence of kindly feelings on the part of my countrymen. Custom, I have read somewhere, is "the magistrate of a man's life." If this is a general rule, I should say that custom is a "full power" magistrate of a Hindu's life. It blinds his judgment, saps the source of his affections, and makes him—though naturally one of the kindest of human beings—dead to the woes of his daughters and sisters.

'But I fear I am drawing rather too freely upon your patience. I must therefore close this tale of woe. Had the millions of my sisters who are groaning under the misery of "perpetual widowhood" been able to appeal to you and your readers, I should have been only too glad to remain silent. To conclude, Sir, the Hindu widow—unloved of God and despised of man—a social pariah, and a domestic drudge, must continue for centuries together to bear her hard portion, and pine in solitude till the pressure of legislation or the influence of foreign civilisation comes to her help, and restores her to the place which God seems to have assigned her in the scale of humanity.'

The conclusion of this letter suggests a future too sad to contemplate. Is the Hindu widow to wait till either legislation or foreign civilisation come to her help? These two instruments, in God's hands, are powerful

for good, but what are they compared to the Gospel which He has commanded to be proclaimed? When Romans came to Britain, civilised and just as they were, they left British savages with neither civilisation nor justice. It required a nobler power to break down superstition and its accompaniments.

Those of our number who cannot themselves carry the means of deliverance may remember that 'prayer moves the Hand that moves the world,' and never fails to reach the ear of the Judge of the widows.

Sowing and Reaping, or Labour in the Field.

'Blessed are ye that sow beside all waters.'—ISA. XXXII. 20.



ENTERING a New Year full of glorious possibilities, God's gracious assurance of blessing in Isa. xxxii. 20 may well give us courage to face every uncertainty.

Whatever lies before the labourers in God's harvest, His blessing will attend them. Wherever He may call them to scatter the good seed of His Word, His presence will go with them. May we not believe that their fellow-workers at home, 'always labouring fervently' for *Missionaries and Indian Converts*, in prayers that they may stand perfect and complete in all the will of God, may share in the blessing? Only let us all, both at home and abroad, be so filled with the Word of God, that it may be scattered broadcast on the waters, leaving the result with Him who has promised that it shall prosper in the thing whereto He sends it.

I.—NORTH INDIA MISSIONS.

CALCUTTA AND NEIGHBOURHOOD.

The three main divisions of this part of our mission-field are—(a) The Normal School; (b) Bengali Work; (c) Mohammedan Work.

(a) The Normal School.

Work amongst children is generally regarded as the most hopeful. In the young hearts, as yet comparatively unhardened by evil influences, and where ill weeds have not had years of growth and root-spreading, there is reason to look for the good seed to bring forth fruit an hundredfold.

Miss Hunt tells of a year of work, gladdened with the sunshine of God's love, in spite of some heavy shadows. Both sunshine and shade are means used by the Lord of the harvest for the increase of His work.

MISS HUNT'S REPORT.

'The year which has elapsed since September 1884, when the last report was written, has been a very chequered one for the Normal School, and although the sun of God's love has shone for us all through, and His guiding, protecting hand has never left us, yet the shadows have at times been deep and heavy.

'We have lost two of our students by death during the year. One was taken suddenly last October by cholera, and the other, after lingering for some months in consumption, died at the Medical College Hospital on Easter Eve. Both, we trust, have gone to be "for ever with the Lord."

'And one pupil has counted herself unworthy of the high calling to which our girls are called, and has gone back, after having been nearly three years in the school.

'Our much valued fellow-worker, Mrs. Byrne, was obliged to resign on account of her failing health in March, and Miss Adams returned to England some weeks later. In Mrs. Savill, who has taken up the work until a permanent arrangement can be made, the 1st class girls have found a kind and indulgent teacher, whose motherly ways they very much appreciate. Miss Adams' post is filled by Miss Dissent, who, when she has gained experience, will, we trust, make an efficient teacher. A special interest is attached to her as a worker here, as she is the daughter of an old Normal School student, and we realise in her that the Institution has attained the dignity of a grandmother!

'An account of our prize-giving has already appeared in *India's Women*, with the kind encouraging words spoken by his honour, the Lieutenant-Governor, on the occasion, so that I need not write of that now, except to thank the kind friends who provide the prizes, and to assure them that they are very highly valued by the girls.

The examinations were very satisfactory, and all three candidates who went up for the Government Middle Scholarship passed, and obtained the certificate. On the 23d of September our students had the privilege of joining with the workers already in the field in a day of special prayer.

'It was an intensely happy day, and one that will not easily be forgotten by those who were with us. Coming, as it did, when the hearts of all had been softened by the recent death among us, we have much hope that the spiritual life of many was deepened, and that the prayers that went up before the Throne for a more entire consecration to God and His service were real and heartfelt.

'In May five of our girls were confirmed, three from the Normal, and two from the Training-Class. Few sights would, I think, please our home friends more than that of a Bengali confirmation. One realises the steady growth of the Church on seeing the number of young people who come up year by year to take their vows upon them, and profess themselves Christians indeed in the face of heathendom.

'A course of lectures has been given during the year, on various subjects, and we are glad to take this opportunity of thanking the Revs. H. P. Parker, Jani Ali, J. Williams, S. H. Parsons, W. Ball, and K. S. Macdonald, F.C.S., for the kind help they have given us in this way.

'The friends and relations of the present students were invited, as well as those who have already passed out, and other friends of the Mission. We finish these evenings with a social tea. The girls have been required to take notes, and to write an essay on the subject of each lecture. Besides being a means of quickening their memories, we have found this of great use in improving their English composition, and for making them more exact in

reporting what they hear. Their friends, too, are interested in the subjects that are occupying them. A prize will be given at the end of the year for the most successful essays.

'The health of the school during these rains (1885), has been exceptionally good, so that we have day by day thanked our loving Father that the dread we felt when the season began, in consequence of the experience of the two former years, was in no way realised.

'I must not omit to mention that the Normal School was thoroughly repaired and repainted during the Christmas holidays. It was very pleasant to return to such a nice clean house, especially as we had left it in a very dilapidated condition, a longer time than usual having elapsed since it was last under repair. The schoolroom has kept beautifully dry, in consequence of the floor having been cemented, although we have had so much more rain than usual.

'*Training-Class.*—We have had almost unmingled satisfaction with the Training-Class this year, although we had some serious cases of sickness in the autumn and spring. One poor girl was ill for some weeks with rheumatic fever, but God, in His mercy, raised her up again, and she was enabled to glorify Him by her gentleness and patience all through that painful illness. Through the kindness of the Home Committee, we hope to build another large room this coming cold season, which will enable all the Training-Class girls to sleep up-stairs—a most important thing in Bengal, the lower stories being almost invariably damp. We trust when this is done that we shall find the health of the girls very much improved. As we are exercising their brains, it is necessary that we should take care of their bodies at the same time.

'Christodassi, the convert from Arndul, mentioned in the last report, re-

turned to Barrackpore last Christmas. Not having been taught anything in childhood, she found it hard to work with our Christian girls, who have grown up in mission-schools, so it was thought better to remove her. We have, however, another convert with us at present, whose husband, although not himself a Christian, allows her to come daily to learn with our students. She taught for a short time in Miss E. Highton's school in Mirzapore, but it was found that she did not know enough to make her useful, so she came here for more training.

'*Central School.*—The numbers in the Central School have kept up well throughout the year, and a great deal of attention has been paid to the supervision of the class teaching, as well as the gallery lessons, so that we expect good results in the coming examinations. Our little Golap continues to come, but as she has nearly attained the advanced age of eleven years, her parents are busy about her marriage, and we look for her in her place each morning somewhat anxiously, as we cannot hope to see her there much longer.

'The faithful old Durwan, who for so many years kept the gate of the Normal School, died during the year. There were many things that make us hope that he had received the Word of God into his heart, but he never made a profession of Christianity. He went to his country about a month before his death, and we cannot hear how it was with him in his last hours, though they say all his thoughts were with "the school." What little he knew he tried to share with others, by reading to his friends and fellow-servants the words of life. If all those who know God would do the same, the Word would soon go forth into all the world.

'The Fergusson Library is a great pleasure to our girls, and will be of very great service to them,—the books are so well chosen, and adapted to their

needs. We are very grateful to all the kind friends who help us in so many ways, and we ask them to continue in prayer that the usefulness of the Nor-

mal School may go on and increase, to the glory of the Great Master.

'EMILY A. HUNT.

'September 29th, 1885.'

(b) Bengali Work.

Miss Highton's very full report furnishes subjects both for prayer and praise. The great privilege of taking the message of salvation where it has been hitherto unknown is attended with anxiety; but God cares for the seed cast by the wayside as well as for that which is carefully watered and tended by His servants.

MISS HIGHTON'S REPORT.

'As always, so during the past year (ending September 30, 1885), we have very many causes for thankfulness to our loving Father, who has been with us, keeping, and, I trust, guiding and directing us in our work, which is His.

'For various reasons, some of which I give below, the work has not gone on with quite the uniform steadiness which usually characterises it. With the exception of Miss Thomas, each of us has been away for a shorter or longer period during work-time.

'Miss Sarkies, to whom four months' leave of absence had been granted, from November 1st, returned after the Christmas holidays, on account of the worker whom we had hoped would have filled her place, having failed.

'In January I joined Mr. and Mrs. Parsons (C.M.S.), in their tents for itineration work in the Krishnaghur district. I was with them a fortnight only, but, by walking out to the villages morning and evening, either with Mrs. Parsons or a Bible-woman, we were able to tell out among many heathen and Mussalmani women, who had never before heard it, the glorious Gospel of our Saviour Jesus Christ. I sent home accounts of this short itineration at the time, so will not add more particulars here. Though I would recommend that ladies should be provided with a pony for use during the itineration, as a walk in the hot sun of one, two, or even three miles,—which must be taken in order to reach the tents,—

must necessarily cut short the time for speaking with, or reading to, the women; and again, in the evening a much earlier start could be made if the ground could be quickly covered, instead of having to be plodded over on foot.

'At the beginning of the year Miss Lawrie was obliged to be away for two or three weeks on account of her father's serious illness, and Miss A. Lawrie for a short time also from the same cause. In March my sister went to Singapore, as she needed a thorough change and sea-air, in preparation for the hot weather and rains, and I am most thankful to say, that, though not so strong as previous to her illness the year before, she has been enabled to go on regularly with her work ever since. During these short absences the extra work was divided and carried on by one and another with as little interruption as circumstances permitted.

'In the hot weather Miss Humphreys' health, never very strong, quite failed, and after a time she felt it right to apply for six months' leave, which was granted to her from June 1st; and Miss Singh, formerly a Normal School pupil, who, after passing out, worked at Barrackpore for two or three years, was appointed to carry on her work.

'Among our Bengali helpers I am sorry to have to record two deaths; Marian, the wife of our Howrah School Pundit, and also a teacher there, died

while we were away for our last October (1884) holiday, so that we had no opportunity of seeing her during her illness—typhoid fever. Helen, the oldest among our teachers, passed away, when staying with a married daughter on sick-leave, a few months ago, after having been for nearly three months laid up by severe illness. I trust that both these may have the joy of welcoming in heaven some of the little ones in whose hearts they used to sow the good seed of the Word.

‘Another of our older teachers, Luckhymoni, has been reluctantly obliged to resign on account of ill health. Both she and Helen, together with their two daughters—Shurjamoni, who is still on our staff, and Shulochona (Emily) since married—received the Home Committee’s present of a Bible some years ago, on the first occasion of their being presented. This year one of our teachers, Shoshimuki (of Kidderpore), will receive the Bible, having just completed her seven years of satisfactory service.

‘Amelia, another native helper, who had been with us but a short time, and who with six or seven others lives in our house (we have two rooms set apart for unmarried girls and widows who have no homes from which they can work), was attacked with cholera at the time when it was prevalent in Calcutta. At once, on finding out what was the matter, we took her to the Hospital, where very great care and attention were bestowed upon her, and I am thankful to say she recovered. She is, however, always a sickly woman, and I do not think she will return after the puja holidays. We were most thankful that no more of our number were attacked, more especially as the year before two of our coachmen had died from cholera,—one in our compound, and one in the Hospital. One native teacher I was obliged to dismiss after a year’s trial on account of incorrigible impertinence and disobedience to rules.

‘On December 23, 1884, a second

series of meetings for praise, prayer, and exhortation, was held in Calcutta for the C.E.Z.M.S. workers from Agurparah, Barrackpore, Burdwan, Calcutta, and the neighbourhood, and Krishnaghur. The addresses were given by Rev. H. P. Parker, Rev. Dr. C. Baumann, Rev. P. M. Rudra, etc. The Bishop was also present at the first service, and gave an address. In the early morning a united service, with the administration of the Lord’s Supper was held in Trinity Church (C.M.S.), and later in the day, there and in Christ Church (C.M.S.), separate services for Bengali and for English-speaking workers. Provision was made for entertaining the latter by Miss Hunt at the Normal School, and for the former by Miss Neele at the C.M.S. Girls’ Boarding-School.

‘Between the services the English-speaking workers met for conference on subjects connected with mission-work. One of these was introduced by Rev. P. M. Rudra, who gave expression to his earnest wish that missionary ladies should devote a portion of their time to the native Christian women. It was objected that, as their commission is to the non-Christian population, they cannot, except by the Home Committee’s special permission, do more than in their leisure time hold Bible classes and prayer-meetings for, and in other ways indirectly influence, the Bengali teachers employed under them, others being, of course, permitted to attend should it be practicable.

‘(My own efforts in this way are limited to a Bible class on Sunday afternoons and our prayer-meeting on Tuesday evenings. This latter can only be attended by those living in our house, and by three or four others, who can only, however, come when we are able to send a gari for them.) The result of this discussion, I believe, has been that the subject has been brought before the Home Committee.

‘Another matter discussed was the desirability, or otherwise, of our giving

up secular teaching entirely, and our time being devoted exclusively to giving Christian instruction. The general opinion appeared to be that, as people are more and more awakening to the necessity of education for their wives and daughters, we should strive that, as far as may be, this education should be given by Christian missionaries, and should not fall entirely into the hands of mere secular educationists. In a great measure, however, this, I grieve to say, will be the case; for where are the missionaries, either Indian, American, or European, and where is the money to meet the vast demand, which is yearly becoming vaster?

'Schools are being opened by Hindus and by purely secular associations. By these latter, Zenana teachers also are sent forth; and what is taught? Enough, indeed, in many cases to destroy faith in the old and false religion of their forefathers, but nothing wherefrom a new, pure, and true faith may be learned. What, therefore, shall the end of these poor souls be? "Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest," and the hire for the labourers will assuredly be His care also.

'But to go back to December 23. One's earnest desire and prayer is that gatherings such as this should be productive of good only, but (and I mention it in order, if it may be, to stir up earnest believing prayer on their behalf) from that day forward, for three or four months a sad spirit of discontent, discord, anger, and jealousy seemed to be working among some of our Bengali workers, causing us much trouble and sorrow. It seems sad to connect this with a day of prayer, etc., but it appears impossible to do otherwise, and I can only suppose that Satan, taking the alarm, girded himself to fight more determinately for the establishment of his kingdom.

'The Stronger than the strong one, however, is with us, and I thankfully record that, in a great measure, these evils have passed away; and I trust

that lessons of humility have been learned by some who have learned also to plead more definitely for grace and power to overcome in times of temptation. I feel we should be *very* slow to judge these weak ones, some of whom but a short time ago became followers of the meek and lowly Saviour, while others have never enjoyed any true Christian home-training, and cannot be expected to grow up all at once into the "perfect man." How often, too, we ourselves, who have had such great privileges, grieve the Holy Spirit; and the thought comes, "Judge not," but rather restore in a spirit of meekness, considering ourselves, lest we also be tempted.

'The only changes to be noted in the ordering of the work are that I have taken over the charge of the Shiti School (Dum-Dum), visiting it each Tuesday, thus allowing Miss Sarkies time to devote two full days weekly, instead of one, as hitherto, to the Dirzieparah School. We decided that it would be for the good of the school could this be done, as the number of girls attending is higher than in any other of our schools; and more time devoted to superintendence and personal teaching implies gaining a greater influence for good over the children.

'About two and a half years ago, when obliged to give up the rooms in Dirzieparah which we had hitherto rented, we took some land on a five years' lease, and built upon it a *kutchra* (bamboo and mud) building. The land costs the Society Rs.3:12 (7s. 6d.) a month, and the building cost Rs.330 (£33). We should like very much to buy land, and to build a *pucca* (bricks and mortar) schoolhouse, when our present lease expires. Land in Calcutta is expensive, and I do not suppose the cost of land and building together could be less than Rs.2000 (£200), and very probably it would be over rather than under this sum. We shall be most grateful to any friends who will help us in making up the

amount needed, and hope that we may look forward to some help from the Home Committee, while we, on our part, try and collect what we can out here. We hear the present land is to be sold, so do not think there will be any chance of extending our lease when the time expires, and it will be exceedingly difficult, if not impossible, to rent a room in the right neighbourhood which would accommodate a hundred or more children, even though at present we are bound by no law as to the number of cubic and square feet to be allowed for each pupil. The Dirzieparah School is one of our oldest established, and we should be grieved indeed should we be obliged to close it. We leave this matter with Him whose are the silver and the gold, and with those whom He has appointed stewards of His wealth.

My sister gives her whole time now on one day in the week to each of her two schools, instead of two or three hours, as in former years. We find that in proportion to the time the "Mem" can give to her school, influence is gained over the children, and improvement made in attendance and progress. Mrs. Wheeler, the Government Inspectress, has this year been the whole round of our Zenanas and schools, and we find that, as a rule, the best reports have been earned by those schools to which most time has been given by the ladies in charge.

The house into which we moved in October 1884 has but a very small compound, and for this reason we had decided that, as it would be impossible to collect several schools, as heretofore, at our own house, we must hold each prize-giving separately. Sir Rivers and Lady Rivers Thompson, hearing this, most kindly invited us to take as many as we could to their grounds at Belvedere; and we very gladly therefore arranged to take the children from four Calcutta and two Howrah schools on the afternoon of February 13th. Six large tram-cars, three omnibuses, and several garis had

to be chartered to convey the children and teachers. Belvedere is some distance out of Calcutta, and our nearest school is, I suppose, at least three and a half miles off. We had about four hundred and fifty girls, varying in age from five to ten, and it was a serious undertaking to get them to, into, and from the trams, etc. We felt it a great responsibility, and were very thankful when the last in charge returned at about 9.30 P.M., reporting that all had been safely deposited at their homes, or given into the charge of the fathers, brothers, and servants who had assembled at the various termini.

A tent (open in front and on two sides) had been pitched on the lawn for visitors, and the children, being massed in front according to their respective schools, looked a very gay and picturesque sight. The prizes were distributed by Lady Rivers Thompson, Miss Rivers Thompson, Lady Garth, Miss Johnson, Mrs. Arthur Wilson, and Mrs. Atlay. The Countess of Dufferin was present a part of the time, and with Lady Rivers Thompson gave away the prizes to the children of my sister's school. Lady Dufferin is, I believe, anxious to take part in anything which tends towards the good of the people of India. The pieces sung and recited were—in Bengali, "What can wash away mysins? Only the blood of Jesus;" "I hear thee speak of the better land;" Hymn of Praise to God for our Empress (composed by a Christian Bengali Babu); "Praise ye, day and night;" "Christ blessing little children;" "A cow has two horns;" "This is my head;"—and in English, "Help one another," and "Good-night and good-morning;"—and finally, set to the old English tune, the Bengali translation of "God save the Queen." I must not forget that, to begin with, the children repeated all together the Lord's Prayer in Bengali. The last "event" was the distribution of fruit and native sweetmeats kindly provided by Lady Rivers Thompson.

'The Baraknagore and Bon-Hughli prize-givings were held February 25th, by the kind invitation of Major and Mrs. Wace, at Cossipore, in their beautiful garden on the banks of the Hughli. Here we had about sixty children, who, before receiving their prizes, sung and recited in Bengali—"Why this care;" "Mother and daughter;" "Love one another;" "Bright eyes;" "Heaven;" "Joseph and his brethren;" "This is my head;" and, at the close, "God save the Queen." I was sorry to have the Baraknagore prizes given during my sister's absence, but, on account of the increasing heat, we were unable to wait until her return.

'The children at Shiti and Koicalla (Dum-Dum) had their prizes also in due time, Mrs. Bell (C.M.S.) and Mrs. Chadburn kindly going over with us to give them away. Arndul came last, being also least; but we could not let these little ones, though few in number, and small in size, go unrewarded. Our hopes are reviving with regard to this school, as now (September 1885) there are about thirty names on the roll, though all, with the exception of two or three who have attained to the Second, are reading the First Book only.

'My sister and I go down, as regularly as possible, once a fortnight, and we hope soon to see our way to placing an efficient teacher in charge, our present one, the wife of the C.V.E.S. Circle teacher, living there, being very inefficient. It was convenient, however, to employ her until we saw how things went; and her husband has been very helpful in going round and persuading people to send their children. We shall probably find it expedient to keep on his wife as second teacher, even when we have a good one in charge.

'From October 1st we shall again begin to pay rent for the school; up to that date the C.M.S. have been allowing us the free use of a part of one of their houses. It is time, though,

for us to begin to stand on our own feet again, and next year we hope to apply for the renewal of the Government grant. If there is money to spare, I think we are sure to get something, the Hindu school having been closed for some months, and there being no other girls' school in the place. Our friends and helpers will pray on for Arndul, and will not forget to mingle praise with prayer. We hope that before the year is out an Arndul mother and her two children will be gathered into the visible Church of Christ. K. is the wife of Poorno Babu, and sister to Nondo Babu, two of the Brahmins who were baptized two or three years ago. The former is now living in his native place, and working as second catechist there, and it thus became comparatively easy for K., with their little boy and girl of 2½ and 3½, to join him, as she did a few weeks ago. She does not know very much, and cannot read, but is anxious to learn further concerning the great truths of Christianity, and is proving apt to learn and to remember. K. is about nineteen, much younger than her husband, and has a bright, intelligent, and very nice face.

'This defection from his ranks again aroused Satan's anger, and, one Sunday afternoon, some of his followers, entering our teacher's house, attacked and beat both her husband and Nondo Babu. Finding, on reflection, that they had rendered themselves liable to severe punishment, should the Christians choose to prosecute, they before long came to a better mind, and, the Christians being quite ready to forgive if they agreed to their terms, the offenders came up to Calcutta, and in the presence of the two C.M.S. missionaries, Dr. Baumann and Mr. Bell, and of the Christians, wrote and signed a paper, acknowledging their fault, asking pardon, and promising neither to act in such a way again, nor to instigate others to do so.

'Strange to say—and in this we thankfully recognise the good hand

of our God upon us—our school was not in any way affected by this commotion, though some of the girls had for a day or two mud thrown at them for continuing to attend. Christodassi is still in the Converts' Home at Barrackpore. Last time we took her down to her native village, she had the satisfaction of seeing her father (who was really anxious to see her), and of talking with him, though only from a distance, for her brother, who remains very bitter against her, would not allow Christodassi to go to their house, and, for fear of his anger, her father would not come into the catechist's house.

'One of our former school-children, G., has lately been married into a Burdwan family, and we hope she may learn further from our missionaries there. Another child, M., who has also lately been married, and has gone five days' journey away from her home, has taken with her a Testament and other Christian books, saying she should want them to comfort her in such a far-away place. Poor little child-wife, she is only eleven years old! But thus the seed gets scattered; may God grant the increase!

'We have had a twelfth school given into our charge since June 1st. It was opened in connection with one of Dr. Baumann's Chamar schools, in the hope that Mussulman girls would attend, and Miss S. L. Mulvany took the oversight of it. Finding after a time that it was exclusively attended by Hindus, and that the Mohammedans, for whom it was opened, could not be persuaded to avail themselves of it, Miss S. Mulvany handed it over to us, and it is now superintended by Miss A. Lawrie, who up to that time had no school in Calcutta. It is called the Mechua Bazaar School. As the children are very poor, we have not attempted to charge even a small fee, but we get Government aid of about six shillings monthly, dependent upon attendance, which is about 24 monthly,

the grant being given at the rate of four annas a head.

'I must here, in the name of our whole party, teachers and taught, most heartily and gratefully thank ALL—not forgetting our very kind Canadian friends, who sent us direct such valuable and thoughtfully packed boxes—who have in any way contributed to the dolls, jackets, bags, boxes, etc., packets sent out to us by Miss Cockle, as prizes and gifts. They little know how much they help us in that work by thus enabling us to reward and encourage the children who attend our schools. As these increase in number, I sometimes fear that we shall have to confine ourselves to *rewards*, and to discontinue *gifts for encouragement*.

'Should that time ever arrive, the prize-day will bring bitter disappointment and many tears to mar the pleasure of those gathered together, and I fear the result would be a considerable falling off in the numbers of those now brought together day by day to hear, among other things, the Holy Scriptures, "which are able to make them wise unto salvation." I trust, however, our friends will not grow weary in this labour of love, and that as the work here expands, workers at home may increase and continue as heretofore to strengthen our hands in this and in many other ways.

'We all desire also to thank very heartily Miss E. Platten, and others whose names we do not know, for kind and valuable gifts of illuminated texts. They would rejoice to see them hanging in all our schools, and in many a Hindu home. One case has occurred of the head Babu of the house asking his daughter-in-law for those given to her, that he might hang them in *his* room. The Bow was gladly supplied with fresh ones for *her* own room.

'When going on my weekly visits to some of our Kidderpore Zenanas, my attention has been attracted to what should be a trident on the summit of a Hindu temple, but which,

through being overgrown by a creeping plant, has been transformed into a cross. I have been encouraged, looking upon this as an emblem of the overcoming power of the weak things of the world, whom God has chosen and endued with the power of His Holy Spirit. May we not pray and expect that soon, very soon, the Hindu Triad may be deposed from its place in many Indian hearts, who may be led with St. Paul to glory in the cross of Christ, the alone Saviour of mankind?

'There are some, I trust, in Kidderpore, as in many other places, in whose hearts this work of grace has been begun, and for these we ask the prayers of those who know what it is to plead in faith for the souls for whom Jesus died. One, an aged woman, who came to stay for a few months only with some members of her family, listened most eagerly to the glad tidings then heard for the first time, saying, they were "good, sweet, beautiful words," and on leaving asked for a Testament, saying though she could not herself read, her sons or grandsons would read it to her. This is probably the first Gospel messenger which has ever reached that village. Should we not follow it with our prayers!

'Another, aunt to the Gorobini mentioned in my last report, lies in the mud hut, just where Gorobini used to lie, paralysed in her lower limbs, and listens eagerly to Bible truths taught to a young Bow. Gorobini's mother also is a willing listener. May the seed find entrance into these hearts, as we believe it did into Gorobini's!

'In a third house, visited for Bible instruction only, there are several grown-up women—the mother, two widowed and one married daughter, and two sons' wives. All listen gladly, but the Bows pay very special attention; and in the heart of the elder, who often appears to have something on her mind, which she is prevented by the presence of the others from speak-

ing out, we believe a work of grace has been begun.

'In a fourth house the women listen to the Bible only, and seem truly interested.

'In a fifth only a young widow reads, but her mother and the two Bows pay much attention when the Bible lesson is given. These are all soon leaving for their villages, and one Bow sadly asks, "How are we to keep this in our minds, when we shall have no one to teach us?" She can read a little, so a Testament is given, and this, we trust, will be the means of giving wisdom to the simple. Her sister-in-law also begs for a Testament, which is gladly given, knowing the seed it contains is imperishable.

'In a sixth house, where also only the Bible is read, the first time I myself visited there, two superior-looking women sat down, prepared to listen. In the course of conversation I found these were both the wives of one man. The elder having no children, the husband (as in a case like this a Hindu often does) married a second wife, who said, "And I have no children either." They appeared quite happy together.

'On questioning them as to what they knew of the way of salvation, it came out that a brother of the elder woman had, some years ago, become a Christian, and that though at first there had been great anger against him on this account, he is now received by his relations, who will even give him a meal when he visits them, though they will not partake of it with him. We often remember in prayer the relations of those who have embraced Christianity, asking that they may be led to inquiry, and from inquiring may be led on to repentance toward God, and faith toward our Lord Jesus Christ.

'There are others about whom at times we feel discouraged, some having heard for years, but seeming to take in and retain very little. But the command remains, "Sow thy seed;

... withhold not thy hand, for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good."

'In Calcutta, as opportunities occur, I visit some old pupils. Rajlokhi, mentioned in a former report, now a girl of sixteen, and the mother of two children, is made glad by a visit, and pays much attention to a chapter or tract read and explained, and is not slow to make remarks, and ask questions which show she has thoughts working in her mind. She is often staying at her father's, and here I like to find her best, as she is much freer and less shy than when surrounded by her husband's relations. I sometimes, however, visit at his home. His mother has been very sad for many months past on account of the death of her youngest daughter within a month of her marriage, and now bitterly recalls how the child was opposed to being married, and pleaded to be allowed to remain with her mother, to whom she was so soon to return to die. She had been taught in a mission-school, and it may be that, in His great mercy, she has been gathered as a lamb to the bosom of the Good Shepherd. Her mother cherishes the hope, though, alas! poor woman, she knows but little of what it implies, but is exceedingly desirous to know more of the Book whose words, she says, bring comfort to her saddened heart.

'Once, when visited at a time inconvenient to herself, she left the work she was about, sat down with me on the brick staircase she was in the act of ascending, and listened as long as I could stay to the "wonderful words of life." She, also, is one of two wives—the first, who is still living, having had no children. The two seem to live together in harmony. P., a Rajah's Christian daughter, is now and then visited. Prayer is asked that, surrounded as she is by deadening influences, her spiritual life may be revived by the Holy Spirit's power,

and that His light may shine through her, and prove a blessing to the other members of her household.

'One more family I must mention, hoping thus to draw forth earnest prayer on their behalf. One daughter, now grown up, used to be taught by Mrs. Bland. Another, a little girl, is now attending my sister's school. They are very respectable middle-class people, but have recently been plunged into the deepest sorrow; the eldest son, of about twenty years only who did not bear a good character, having been hung for committing a murder. His poor mother's grief is intense. I have only seen her once, but Shornno visits her, and my sister also has been to her several times. She appears deeply touched by the sympathy thus shown, and said to my sister the other day, "You are our true friend, for you come still, though we are in trouble and disgrace; but those whom before we looked upon as friends are ashamed of us, and do not come near us; now we see the difference." May the Friend of friends, who is knocking at the door of her heart, find a speedy entrance there!

'Shornno, the Bible-woman supported by the West Brighton Association, through the kind interest of Miss Timms, continues her unostentatious work in Calcutta, and has many attentive hearers among those she visits. I often wish I had more time at my disposal, that I might more frequently go with her and with our other helpers on their rounds, and should therefore be very glad if another assistant missionary might be added to our staff.

'The Bible Society has lately begun, as an experiment, the employment of colporteur Bible-women. One of these, Rebecca, who at one time worked under me at Kidderpore, I recommended, and she was appointed to work under my superintendence from July 1st. She is the wife of one and mother of another C.M.S. catechist; and I trust is really a suitable person to be thus employed.

'We scarcely expect her to sell many Bible portions, but this is to be her endeavour, while also entering into conversation with women, and reading and explaining to them the Word of God. Our plan is to take her two or three times a week in our garis to the villages we visit, and on other days she either goes to houses near her own home, or else, going farther, takes a palki, for which she is allowed a small fixed sum by the Bible Society. Her salary is Rs.10, and palki allowance Rs.6 = £1, 12s. monthly.

'The Religious Tract Society continues the issue of two series of monthly Bengali tracts, with which it supplies us for free distribution. The same Society, in connection with the English Children's Special Service Mission, which bears the bulk of the expenses, has been for some time past issuing a Bengali *Child's Friend*. Of these we take 700 monthly, and give a copy to each of our school children. The price is $\frac{1}{4}$ pice each, and by taking a large number we are allowed fifty per cent. off even this small sum.

'I feel sure the Children's Special Service Mission has done a good work in thus enabling missionaries to distribute, at so small a cost, these papers, which, with God's blessing, may be the means of winning many young hearts to the Saviour, of whom they will hear in these attractive picture story-books. And I trust that the Managers of the C.S.S. Mission will seek to stir up Christian boys and girls to pray for their less-favoured Indian brothers and sisters.

'Our statistics will be made up, and sent in after the close of the year; but I may mention now that our staff consists of 2 European missionaries, 5 assistant missionaries, and 31 Bengali helpers; and that work is carried on in Calcutta and in seven places in the neighbourhood, in twelve schools, with about 680 children, and among about 120 Zenana pupils, and from 200 to 300 women, who hear the Gospel message from time to time without receiving secular instruction.

'MARY E. HIGHTON.

'Oct. 1885.'

MISS E. HIGHTON'S REPORT.

'In reviewing the work of the year, I cannot but liken it to our Lord's parable, in St. Matthew xiii., of the Sower; and, instead of a formal report, I would ask you to come with me for one day's round of seed-sowing, in the streets, lanes, and neighbourhood of Calcutta.

'*Some seeds fell by the wayside, and the fowls came and devoured them up.*—MATT. XIII. 4.

'First, we wend our way to a large, imposing-looking house, where for some weeks the seed has been faithfully sown. Our pupil is one well favoured in the eye of the world,—a young bride, with all that an Oriental bride wishes for to make her happy,—but, alas! the inmates of the house are steeped in heathenism, and very bigoted. Surely "the evil one" has

been here to "snatch away the seed," for to-day we are told that unless secular teaching alone can be given, the house will be closed to us.

'We ask if our pupil has learned from us anything bad. The answer quickly comes: "Oh no! but the teaching about Jesus Christ is sometimes the cause of much trouble. It seems to take such hold upon people. Why, even the little girl who has been going to your school for a month or two was continually repeating some words of this Jesus she had learned, and we cannot let her go any more. Your religion is very well for you, and ours for us. Why should we want anything different from our forefathers?" Finding the head of the house thus firm in his determination not to let us continue our regular visits, we turn away sadly,

breathing a prayer that, in spite of this determined rejection of the light, some bright beam may find its way into that dark home.

'Some fell upon stony places, . . . they withered away.—Verses 5, 6.

'Our next visit is to one in whose heart the seed has been sown for many a year, and signs have not been wanting, leading the sower to expect an abundant and speedy harvest. But to-day the bright expectant face, which had been used to welcome the seed-bearer so warmly, is strangely sad and troubled, and we listen to a confused story from the trembling lips of how she had made up her mind to leave all and follow Christ, come what would; friends had heard of her determination, and told her it was because of her ignorance she wanted to embrace the Christian religion, for she knew nothing of any other.

"We will give you books," they said, "which will show you that one religion is as good as another." She had read the books, and they had had the desired effect, for she sadly added, "Now I believe in nothing, and must live and die as the beasts that perish." This carefully tended seedling seems to have been nipped off in the very bud. Still the weekly visit of the seed-bearer is looked forward to most eagerly, and the message attentively listened to, so surely we pray hopefully that this withered plant may yet revive.

'Some fell among thorns; and the thorns sprung up and choked them.—Verse 7.

'We pass on to another house, and are greeted with bright smiles of welcome. Much sympathy and interest must be shown in the household joys and sorrows; an account of any trivial event that may have happened since our last visit must be patiently listened to and commented upon; curiosity about many a trifle satisfied; then at last comes a pause. "Now," thinks the sower, "is my opportunity;" but hardly has the message been begun, when one

remembers some neglected duty; another is turning away to look after the cooking; and in that house there seems to be no heart prepared for the message; and we remember how, not so very long ago, the Word was so gladly received and earnestly looked for, but now other things seemed to have entered in and choked the Word.

'Other fell into good ground, and brought forth fruit.—Verse 8.

'If not weary, once more we will follow the seed-bearer as she goes, this time to where the seed has truly fallen upon good ground. We receive a hearty welcome from an intelligent-looking woman of middle age, who has for many years been a hearer of the Word. The death of her much-loved only son has been the means of the heart-change we believe to have taken place. The especial message for her to-day is St. Matt. x. 32, 33: "Every one, therefore, who shall confess Me," etc. She tells us she is longing to confess her faith by baptism, but that her husband says, "Wait a little until my old father dies." But she adds: "I said to him only yesterday, 'Your father is old, I know, but still you or I may die before he does; our boy has gone, and we are both here. Why delay? Surely true peace of mind, which neither of us can have until we do what we know to be right, is worth more than all beside.'"

'After committing her and her loved ones into the Saviour's care, we go to a house in the next lane, where we believe the seed has taken root in the heart of a young mother. From her own lips we learn that she is clinging by faith to Christ, and loves, in her simple way, to tell Him all her wants. She gladly joins us in earnest prayer that grace may be given her to let her light shine brightly in her home, even though she should meet with persecution.

'There is one other who will be expecting us, a bright young Bow whom we hope one day to have the joy of

receiving into our midst. She is now under age, but has fully made up her mind that, when at liberty to act for herself, she must confess Christ openly. In her bright way she tells us how she has just returned from a visit to some relations, and that every evening she used to gather the little ones of the household together on the roof, and tell them all about "her Jesus." She was so delighted because they had loved to listen, and always begged her to tell them more. Surely He will bless this effort made by His lowly servant !

'Next we go, so to speak, to scatter the seed broadcast ; for a hum of voices tells us where many are gathered together. On entering the school, we are greeted by a chorus of happy voices. Before dispersing—from the infant of four or five summers to the gentle maiden of eleven, who tells us, with tears in her eyes, that this is her last day at school, as she is to be married, and will from henceforth be a prisoner in the Zenana—each child will repeat, though in a strange tongue, those dear familiar texts and hymns we remember so well to have learned at our mothers' knee, but which mothers in this less favoured land too often hear for the first time from the lips of their little ones.

'The examples given may be taken as a very fair specimen of our daily round of seed-sowing. Now and again come especial opportunities, of which I will give one instance. One of our 1st class children was married, and we were invited to witness the ceremony. We did not like to refuse, but set out

rather reluctantly, as weddings take place in the middle of the night. It was a strange sight. The room, whose only furniture was a bedstead, upon which we sat, was lighted up with tiny oil lamps. The women and children were all assembled in this room, gaily decked out with ornaments. The little child-bride, shyly hidden away in an obscure corner, was roughly pushed forward as we asked for her. In the assembly were many who had never seen us, and many were the questions which had to be answered.

'A lull taking place in the excitement and noise, having caught sight of some of our school-children among the child-visitors, we rather tremblingly asked if we should sing them something. Our proposal was hailed with delight, and breathless was the silence, not only while we were singing, but as we went on to tell them the Old, Old Story. Who can tell whether the seed sown that night may not have fallen on good ground ? We were loaded with sweets, and honoured with a peep at the boy-bridegroom, who, seated on a low stool in the men's apartment, was going through some strange muttering with a Brahmin priest.

'The Sunday-school is still going on. Every Sunday afternoon, from 40 to 50 little children of heathen parents meet for an hour, which we spend happily together in singing hymns, repeating texts, etc. Any chance visitor would, I feel sure, find it difficult to persuade himself these were really heathen children ; and I believe that many of them are nothing more than nominal heathen.

'EDITH HIGHTON.'

MISS THOMAS'S REPORT.

'Another year has passed, and although there has been much that has been depressing, we rejoice greatly for what the Lord hath done for us. We have abundant evidence that the Spirit has made the Word, printed & proclaimed, powerful ; in some to conviction, and in others to

impressions which we trust may prove lasting.

'In a recently opened Hindustani Zenana is a young woman of about twenty years of age, the sister-in-law of my pupil. Whenever I call, I see this poor thing surrounded with leaves and branches, examining and

sorting them, and reserving only those that are free from spot or blemish. On inquiring the meaning, I was informed that the Bow, wishing to have a son, had made a certain vow to the god Mohadeva, one of the Hindu Triad, who is supposed to be able to fulfil the desires of the heart. As this god is particularly fond of bale leaves (wood-apple), preferring them to any other kind of leaves or flowers, as they are considered highly sacred, she resolved to present him with 125,000. Alas! she does not, like Hannah of Bible story, pray to a prayer-hearing God, but returns day after day to the same weary task. It has taken her six long months to complete this work, which a Brahmin priest is supposed to accomplish in one.

'Every day, after her religious ceremonies are over, she orders the leaves to be thrown into the river Ganges, so that they are not defiled in any way. Poor deluded woman! I tried

to explain and reason with her, and so did her husband, on the folly of such a thing, but she would not heed us, saying she would do as she pleased. How many such there are who are bigoted and blind as to the welfare of their souls!

'Before closing, I must not forget my school at Ranikristopore. It is a bright spot, on which we are glad to light, where little ones are being trained for Christ. The numbers are about the same as last year. Several of our oldest girls have left after being married, but we hope that by God's blessing this early training will be beneficial in the future. I am glad to say they have got on very satisfactorily with their studies. Twice a week singing is taught, which the children eagerly look forward to. The hymns are set to native airs, which are preferred to English tunes.'

'A. THOMAS.

'26th September 1885.'

MISS LAWRIE'S REPORT.

'The Government Inspectress examined my school, and was very pleased. All the girls passed, except four in the fourth class. One of the girls was absent for two days, and when asked the reason, replied that her brother had prevented her from attending school, fearing she would become a Christian, and had torn her Testament in halves.

'While teaching in a Zenana, a little

girl who used to attend my school was playing outside and repeating to herself that beautiful verse, "God so loved the world." I was so pleased to hear her! She had left school months before, but had not forgotten what she had learned. I do hope that by and by these little ones now in school may come out and be baptized, for we know the word of God shall not return void.'

Miss A. Lawrie writes of satisfactory progress in Zenana work, but some disappointment in the Bon-Hughli and Mechua Bazaar schools. In the first the pupils failed in the examination; the second, which is intended chiefly for the lower classes, has suffered from opposition. We must hope that she may soon have the happiness of seeing more fruits of her labour, and that every cause of discouragement may be removed.

Miss Singh, formerly a Normal School pupil, has carried on the work of Miss Humphreys, whose failure of health obliged her to give up work for six months. Her report tells of three new houses opened for instruction, one that of the native magistrate. At the same time, some Zenanas

have been, it is hoped only temporarily, closed. Of one case she writes as follows :—

‘The daughter-in-law acted indiscreetly in giving away from a window some cakes to a poor body in the street. This little act was mischievously misrepresented by the sisters-in-law to the mother-in-law, who actuated

her husband to put a stop to her receiving further instruction, this being considered a sort of punishment she would feel, as she took much pleasure in her books.”

Miss Singh writes of the school under her charge :—

‘The highest number on the roll has been 70. There has been a decrease of 10. This I attribute to illness caused by the damp rainy weather. Mrs. Wheeler’s (the Government Inspectress of Schools) report

regarding the progress made by the children in secular knowledge was satisfactory. Their acquaintance with stories from the Old and New Testament is good, and shows they are interested in them.’

(c) Mohammedan Work.

The difficulty of work among Mohammedans is sufficiently well known to rouse a general feeling of thankfulness at the news of the increased number of schools and Zenanas opening for instruction. The ‘note of praise’ with which Miss Mulvany prefaces her report will find an echo in the hearts of friends at home who are watching and praying for the increase of Christ’s Kingdom.

MISS S. MULVANY’S REPORT.

‘Peace be unto thee, and peace be to thine helpers.—I CHRON. XII. 18.

‘This text, given to me in my early days of missionary work, has again been our rich experience during this year, and I must preface my fifth report of work among the Mohammedans of Calcutta with a note of praise for the unity and happiness we enjoy.

‘The most important step gained this year is that a school has been fairly established at Matya Burj since the 1st of November 1884, the average attendance having been about 12 or 15. Miss Martin goes twice a week to look after this school, which is taught by a Mohammedan Begum, who was formerly a pupil in a C.M.S. school in Lucknow, and at one time took the teacher’s place for a year whilst she went on a pilgrimage to Mecca. She our teacher—is a widow in poor cir-

cumstances, and being no longer young, has relinquished purdah in order to maintain her daughter and herself. Hers is a sad story, an instance of how purdah women are at the mercy of scheming people. Some years ago she was invited to take her daughter to stay with some people for a *Tamasha*, and when she got there she found she was entrapped for the sake of the girl, whom she was obliged to give at once in betrothal, and then in marriage, with one of the young men of the house, even though he was a Suni and she a Shiah.

‘This marriage has turned out most sadly. The young thing, almost a child still, ran away from him a few months since to the Police Station, after his ill-treatment having consummated in an effort to take her life. Somehow she does not seem to have got any redress further than respite

from her husband, for she lives with her mother now. Weeks after, when she had quite recovered, I saw her throat, but it was not without a shudder at his savage treatment.

'The class of girls at Matya Burj, of whom I spoke in my last report, had such an interest ingrafted in them by Miss Martin's efforts, that they all entered the school where their presence gave it at first a sort of prestige. However, this was dearly bought, for Miss Martin had no end of trouble through them. The Begum of their family would not allow them to sit on the floor, so they had to be allowed to supply seats for themselves. Then an attendant, a sort of confidential governess, sent with them, was a constant source of mischief, whilst she sat by gossiping, and ready to report on everything, especially the Christian teaching, in a prejudicial way.

'Finally, one of these nice girls (a poor relation) has been suffered to hire herself out in the Palace; another, the rich Begum's daughter, is altogether withheld, and only one or two continue to come. Z., the favoured child, knew the Scripture lessons pretty well, and was a great loss to the school. She herself liked to come, and we were the more disappointed to lose her from the school, as we cannot follow up the teaching in her own Zenana yet (although the mother is willing), lest it prove a precedent to encourage others to refuse to allow their daughters to come to school. We have had to bear a great deal of abuse from this Begum about the levelling-up influence of the English rule and education. "In our Nawab's time at Lucknow, dhowis and bihistis were not put on an equality with princes and princesses."

'The Kahars have been a great difficulty, too, for we are very dependent upon them, as they carry the doolies, without which the girls are not allowed to come. A few days after the school opened we heard to

our dismay that there was a deadlock; the Kahars having struck work, the teacher thought she too might as well stay away. The Derogah, who has been all along our faithful ally, sent me over an Urdu letter by an express messenger.

'I fortunately received this in the middle of the day, so I gave up the rest of my work, and sent a note to the Zenana where Miss Martin was teaching, asking her to do the same. It is a very long distance to Matya Burj, where we drove after a little refreshment. We dismissed the Kahars, paid some hurried visits to set things right as far as possible, and left our good friend the Derogah thoroughly stirred up on our behalf to secure new bearers for the next morning.

'After a while, however, things came to a crisis again, which seemed to threaten a total collapse, for we had to move from the premises we first had, and to change the teacher, who was unsatisfactory. This trouble was chiefly brought about through the mischief made by an old Haji,¹ who joined as a pupil, but to whom we found it best to refuse admission.

'Again and again the little school has almost collapsed, owing to reports such as the following: "The Queen, we feel sure, pays you to draw these children round you, in order to entice them away, and then quietly ship them off to England." In spite of all this, Miss Martin's work is telling, and the girls are making some encouraging progress, especially in Scripture.

'Early in the year the little school at Ballyganj quite fell through, owing to the remarriage of the woman who had gathered it together. It has been a disappointment to us not to see any fruit there; but we still pay visits to this family, and must trust that good will yet come of all the opportunities they have had. In the near vicinity, another little class of some 4 or 5 gather themselves together on Wednesdays

¹ Woman pilgrim, who has been to Mecca.

and Fridays, when Miss Martin and I alternately teach them.

'In the way of schools, we made yet another attempt, which has succeeded, though not with Mohammedans, as we wished; so, after two months, we handed it over to Miss Highton's superintendence. Dr. Baumann has some flourishing schools for low-caste boys, to one of which, in Mechua Bazaar, some Mohammedan girls came for a time with their brothers.

'Judging that there was an opening for a school for them, Dr. Baumann persuaded us to begin one in an adjoining room, appointing his teacher's wife to teach in Bengali, which is more spoken by the Mohammedans of that part than Urdu. For this reason, not knowing Bengali, I could not superintend it; but Miss Roseboom, who was most anxious to have a school, left nothing undone in her desire to draw the little ones round her.

'At first only two came, with about 16 Hindu girls, whom we, of course, did not refuse. With the desire that we might draw others to the school by gaining the friendship and confidence of their parents, Miss Roseboom and I sallied forth with these Mohammedan girls to visit their homes. We found that one little one had come, playing the truant from the Maulvie who teaches her the Koran, and they were all very angry, stoutly asserting that no girl must be allowed to learn to read her own language until she has got through the Koran; and that, for their part, they did not consider it well for women to be educated at all; but certainly they would not send their girls unless there were a "fatwa" (writ) issued by the head Mussulman!

'After two months, as we failed to get any Mohammedans, the pressure of new Zenanas opening made Miss Roseboom willing to give up the school to our Hindu branch, though it would have been refreshing to her to have kept these more willing listeners.

'Another school was opened for low-class girls at Howrah, for two months;

but unexpectedly the teacher had to leave the place, which is some distance off, and as we could not get another satisfactory one, we found it better to close rather than take an indifferent native Christian teacher. The grant, however, we hope to use elsewhere, please God.

'There are some durzies, in two different directions, who have expressed their wish to the head dress-maker of one of the principal shops in Calcutta for a school in their midst. She is a zealous Christian, and lately took an expedition with Miss Martin one Saturday afternoon to see these people, preparatory to our doing something for them.

'Besides the school work, we have all devoted ourselves to Zenana work, and have a large and ever-increasing opening. We often have to refuse to take up a new house at once; and were we a larger staff, as we hope to be soon, we might develop much more work. Notwithstanding the loss of Miss Van Heythuysen, and Miss Cummings' absence on three months' sick-leave, we have not found it needful to relinquish any of our work. Mrs. Ord, who, as Miss Phillips, worked in the Lucknow Zenanas for some few years, has been able to work full time, besides which several pupils happened to stop reading for various reasons. Miss Cummings is, I am happy to hear, looking forward to returning to the work which she much loves, with recruited health and strength.

'Mrs. Gilbert, our Bible-woman, has carried on her work satisfactorily, as her report will show. She has been going over on Wednesdays with Miss Roseboom to Kidderpore, where she reads in the houses of the Sahrons (men connected with the shipping). Also on Fridays, when Miss Martin goes alone to Matya Burj, she has been accompanying her on the journeys, and reading the Bible there in the houses of the Kahars, or any among whom she could get a hearing.

'The Begum, about whose progress I spoke in last year's report, and for whom I asked prayer in the last issue of our Magazine, is going on satisfactorily. She is improved in her English, and quite praiseworthy in the undaunted attempts she makes to overcome the difficulties of correspondence. We were very much amused at one of these efforts. She had only been reading for four or five months, when, on my return from a visit to Burdwan, I found that a letter which she had written to me had miscarried. Little marvel, for she had addressed it literally by copying on to her envelope the heading of my letter to her, thus :—

"October 27,
BURDWAN."

'She and others are interesting pupils; but we shrink from speaking in these pages about the spiritual work, for "the kingdom of God cometh not with observation."

'One of our most interesting houses this year was that of a very wealthy merchant from the Bombay side. He was a widower, with a little son and daughter, the latter of whom was taught English by Miss Van Heythuysen. By one of those chances, which we (whose every action is under the Master's guidance) rejoice in recognising as given by Himself, I once had an interesting conversation with him, from which I found out that he knew of Christianity from native Christian connections, and was nearly one himself. We introduced him to Mr. Jani Alli, and others, from whom he got much spiritual help and instruction, and we were full of hope about the whole family. He had arranged for both the children to go to Miss Neele's C.M.S. School;¹ but upon the very day that they were to enter, they were, to our great disappointment, taken away to Bombay; and a few days after he also left, saying that he too was going there. Subsequently we

have heard that he has failed very heavily, owing to some ships going down, and that none of his people know where he went to. The Master's words, "How hardly shall they that have riches enter into the kingdom of God" (St. Luke xviii. 24), come to my remembrance, and I earnestly pray that God's preventing grace may follow him, and that these trials may lead him to a deeper love and union with the Saviour. He had volunteered large contributions for Christian work, and had his office telephone united to the pulpit of a church, "by which means," as he said, "I can enjoy the sermons, and my children the music."

'I do not think we must only give the bright side, for we want you to know of disappointments also, that you may be the better able to sympathise with us in our ups and downs. I think we shall have many a glad surprise on the "other side."

'There are in Calcutta a large number of Hindu-speaking people, settlers from up-country, and I cannot find that any of the eight Zenana missions established in this city have reached this class at all, therefore I desire prayer that an opening may be gained among them. I daresay, if our up-country fellow-missionaries will think about this, opportunities may arise for them to give us introductions to any of their pupils who may come here.

'Miss Roseboom has had an interesting pupil for the last few months, of whom Miss de Rozario told us, as she wished to be prepared for baptism. In district-visiting, in the Old Church parish, as the latter does on Saturdays, she became acquainted with this woman's mistress, who has taken the trouble to learn from Miss de Rozario to read Hindustani in the Roman character, in order to teach the ayah the Commandments and texts which Miss Roseboom teaches in her bi-weekly visits.

'Telling of this leads me to make

¹ Wonderful to relate, Miss Neele already has two Mohammedan girls as boarders, who came from a distant part of the country.

an earnest appeal to ladies in India, who may strengthen our hands much, and, indirectly, take a large share in our work. The visits of Station ladies with us to our Zenanas are much appreciated, and by thus taking a little trouble to improve the Hindustani, which they use in their housekeeping, they may become able to enter into conversation upon such occasions, and even to read the Bible to their servants or others as opportunity offers.

'Another way of helping, which would often prove a great relief to the over-pressed missionary, would be for a lady to volunteer periodical visits to teach needlework in schools. We have just been cheered by the hearty interest of friends in Simla, and have found this plan carried out by some who go to the Bengali schools, where their Hindustani is sufficiently understood by eager learners of wool-work. This self-denying voluntary effort is not without immense influence for good, in breaking down the barriers between English and native, and in showing the reality of Christian solicitude and sympathy. They think that missionaries are *paid* to do all this sort of thing, and often cast this reproach upon Christianity, that among us it is only *padris* who care about religion or religious efforts.

'I am glad to say that we have had one or two cheering instances this year of voluntary help, which I feel

sure we shall soon find a more usual thing. One who was an assistant missionary for a time, and is now teaching in one of the most important colleges in Calcutta, regularly took up the teaching in one Zenana for us as long as she was strong enough to do it during her leisure hours. I am confident there are many who have married who will do the same as opportunity offers, if they only realise how much such services would be appreciated.

'Let us all lay to heart the condition which the Evangelist Prophet puts before the promise, "Ye shall eat the good of the land." Oh that we missionaries were more empty of self-will, more relying on His guidance, more "*willing*!" and oh that you, our non-missionary sisters, were more "*obedient*" to His missionary command, wherever opportunity may arise, and that all of us were united in our efforts to make His light shine forth! Thus may we draw the "*good*," the whole of India's "*land*," to our Saviour's feet.

"If ye be willing and obedient, ye shall eat the good of the land" (Isaiah i. 19).

"Fain would we Thy Word embrace,
Live each moment in Thy grace,
All ourselves to Thee consign,
Fold up all our *wills* in Thine,
Think, and speak, and do, and be
Simply that which pleaseth Thee."

'SOPHIA LUCY MULVANY.

'SIMLA, October 5, 1885.'

The following extract from the report of Mrs. Gilbert, the Bible-woman, tells of the opportunities of Christian influence beyond the ordinary work in schools and Zenanas:—

'When I was waiting one day for the tram, a Mohammedan whom I know came up and asked where I was going. I explained that I was on the way to the landing-stage to go to Matya Burj. He asked, "Why?"

'Upon my telling him that I go there to tell the glad tidings of the Lord Jesus, the following conversation ensued:—

"Can there be any effect on stony hearts like theirs?"

"God is powerful to soften the hearts of all."

"Does any one then listen to you?"

"O yes; we have a school for girls, and women learn too."

"Have you any hope that they will believe in your Prophet?"

"God alone can bring that about."

"You people boast yourselves much in your Prophet."

"We boast in a Living Prophet, you in a dead one."

'At this he laughed, and, asking me to visit his Zenana, he left, as the tram-car arrived.'

BARRACKPORE.

Readers of 'Sowing and Reaping' will remember that last year's report of Barrackpore brought the good tidings of seven baptisms. This year has been gladdened by the gathering in of the first-fruits in a village where fourteen years of labour had been spent in faith and patience.

May we not expect that this is but the earnest of a good harvest ; and that many who have been disheartened by the lack of visible results may, hearing the news, take courage to follow more closely than ever those 'who through faith and patience inherit the promises'?

MISS GOOD'S REPORT.

'In sending some record of the last twelve-month's work, I am not able to speak of *seven* baptisms, as I was last year, but *we rejoice* over *one* pupil who, after *many* years of instruction, came forward in April last to be baptized. She had long wished to be openly a Christian, but her way had been blocked up. How the way was at last opened for her, and how bravely she acted when every one was against her, Miss Pantin has fully written in her report, so I will only say this *one* baptism has given us much satisfaction (though we have longed for more), for it is the first case we have had of a wife and mother coming to be baptized, and immediately returning to her husband and children. Thank God that she was able to do it, and let us hope to see more such cases in the future.

'*We rejoice* over a large number of children again under instruction in the village of Khurdah, from whence one of the converts came last year, and where the people are so bigoted ; and *we rejoice* over the converts of former years, living consistently, for the most part, though with regard to one or two we have had trouble and anxiety. I have not much to relate of what I have done in outside work this year ; my work has been principally indoors.

'As will be easily understood, there will always be many things claiming the time and attention of whoever is at the head of a large establishment like ours. There are fellow-workers to consider, native teachers to control, advise, and try to improve, and raise to a higher standard of spiritual life, servants to keep in order, horses and stable matters to look after to the best of one's ability, accounts to be done—no small amount of writing—and last, but by no means least of all, the care and mothering of the converts, now in our home, and the looking after and helping, in all cases of difficulty and sickness, the converts living in their own villages, or those who have been with us for training, and are now working elsewhere.

'If they get into bad health we must receive them again, or take care of them in the holidays, or have them back again for further training if they do not do well—in fact, there are always things arising to be attended to, and whoever is in charge must have a good deal of time free from school and Zenana teaching to look after her household, and do all that lies in her power to secure the harmonious and happy working together of all associated with her in the mission.

'It is pleasant and valuable to have

those who have been many years engaged in the work still with us, labouring on ; it is cheering to welcome new fellow-workers, and it is sad to have to part with those who have been faithful and earnest in their work, and who have long been with us.

'We have Mrs. Chalke, who has been ten years working heartily in some of the villages around us ; we have native teachers who have been consistent in their lives, and diligent in their work for ten, twelve, and thirteen years ; we have welcomed, as new workers, Miss Sandys from England, and Miss Wrangham from the Normal School ; and we have had to part with Miss Sleigh, who had been a good worker for five years at Agurparah, and for six years here. We were very sorry it was necessary, but as Miss Sleigh had adopted views which we consider erroneous, and was anxious to promulgate them, the unity of our household was marred, and our young teachers and converts were in danger of being unsettled.

'Miss Wrangham has taken up the work which Miss Sleigh had carried on. She has found it rather hard. New-comers are not so well liked as old friends by our pupils, and the work generally has suffered in Bhatpara from the change of native teachers, as well as of the superintending teacher ; but we hope for greater prosperity during the next year.

'Since the closing of the Biddabatty School (see Miss Pantin's report), I have only regularly superintended the Nyhattie School, which, perhaps, many of our readers will remember was reopened by Nobin, the convert from that place, about two years ago. The school, though not large, is, I trust, accomplishing some good ; many of the children attending are relatives of Nobin's, and like coming very much. In spite of various causes for the lessening of our numbers, we have a monthly average of 300 children attending our schools, situated in twelve different places, and some 50

Zenana pupils receiving regular instruction.

'I feel constrained to say a little in support of school work, and the system of giving regular instruction in the Zenanas, usually adopted by our Society, since, in the pages of our Magazine, disparaging remarks have lately appeared. Thanks be to God, the way *is* opening more and more for direct evangelistic work ; but shall we let go our hold of the many children of the upper classes whom, now in our schools, we can influence, and, by God's blessing, instil into their young minds precious truths that have life-giving power when brought home by the Holy Spirit ?

'Mrs. Chalke has great influence over children ; she *loves* them, and they know it, and she has got *many* of her little pupils to begin praying in the name of Jesus in their own homes. Will all this go for nothing ? Will the seed we are sowing in youthful minds all be lost ? or, may we not hope that many of these dear children will grow up believing in the Truth ? Again, who are they who are the most hopeful, and generally most consistent of our converts, but those who have been taught in our schools and Zenanas ?

'Let us have only more workers, and means for carrying on the work, and then we can have the regular teaching in the schools and Zenanas, *and* the itinerating and more direct evangelistic efforts too. It has been said, also, that the plans usually adopted by Zenana missions destroy the spirituality of the native teachers ; but, let me ask, *who* are likely to make the best Bible-women, and accomplish the most good in going about amongst their heathen countrywomen ? Will they not be gathered from the ranks of those who have been trained and brought up in our mission homes, who have gained age and experience in the somewhat less difficult school and Zenana work, whose characters have been formed, and whose spirituality has been raised by holy influences

brought to bear upon them, and by being engaged in a holy service?

'And let me here ask for much prayer for our native assistant workers. The Bengali character is weak—let friends at home help us by prayer in our efforts to build up and strengthen, and then we shall have better and holier workers in the future, and more women who will be ready for the responsible work of proclaiming God's Word to the heathen.

'CONVERTS' HOME.

'It is now nearly five years since our Converts' Home was opened, and every year we feel more and more thankful that such a home has been provided, for, thanks be to God, more and more women are likely to come forward, who, for a longer or shorter period, will be glad to place themselves under our care and protection, and for further instruction, after they have taken the first difficult step of separating from heathenism.

'I will write a little of the *ten* who have been with us this year, as I hope many friends at home have, or henceforth will have, an immediate interest in those who, by God's mercy, have been brought out of Satan's kingdom into the kingdom of Christ, and who need much patient teaching and training, that they may learn how to adorn their new profession, and to walk as children of the light.

'Of those of whom I have written before—*1st*, there is Kheroda, the pupil from Shamnugger. She has been with us a little over two years. She has not very good health, and therefore her lessons are very often hindered; and her baby boy, whose birth and baptism I recorded in my last report, is a delicate child, and needs much care and attention. When he is a little older, and his mother stronger, we hope she will be able to do something in mission work. She is naturally intelligent, and she has given us much satisfaction in her conduct, and baby is the pet of the household. He had a very serious illness in

August, and we almost thought he was going to be removed from our midst, but in answer to many prayers he was graciously restored to health. In the time of sickness and anxiety it was pleasing to see how every one was willing to take a share in nursing and watching.

'*2d*, Christodassi, the widow from Arndul, has been with us again since January. She was sent to the Normal School training-class in August of last year, but as she missed the companionship of others of her own age and circumstances, and found also the more strict rules of school life rather hard, we took her back again into our home. She has greatly improved in her studies, and we hope after Christmas she will be ready to begin teaching in one of our schools. She has failings of temper yet to be overcome, but in many respects she is a nice young woman, and gives decided evidence of being taught of God's Spirit. She is much tried by her relatives still remaining very angry and bitter. They never write to her or come to see her as the relatives of many of the other converts do.

'*3d*, Hemangany, the woman from Krishnaghur of whom I wrote last year as having been sent to Agurparah for a time. She has been in the Home again since March. She helped in a school for a little while when extra help was needed, and has since then been busy with lessons. We hope, when Miss Collisson returns, to hand her back this convert, fit to occupy some humble position in the mission. She will then have been two and a half years under instruction. She knew *nothing* when she came, and was of a lower class than most of those whom we receive, but, with the exception of noisy talking and a disposition to quarrel, she has been satisfactory in conduct. She was confirmed this year, and we hope she will continue a true follower of Christ.

'*4th*, Biraj, the convert from Khurdah, with her little girl Shushilballa.

Both mother and daughter have very much improved during the last twelve months. Little Shushilballa, though only five years old, can read little stories, write, and put down figures on her slate, and learn hymns and a simple Catechism we use. She is a bright merry little girl, and also a pet of our household. When Biraj has had another year or so of study, and of learning how to act as a Christian in all things, we hope she will make a good teacher.

'5th, Golapi Ray has been with us nearly all the year, though once she got rather unsettled, and we sent her to stay with a Christian family in Calcutta; but after a while she was anxious to return, having learned to appreciate more the advantages she had with us. She has made a good deal of progress since she came, especially in Scripture; but, being an Assamese, she cannot get a good Bengali accent, and therefore we shall have difficulty in providing her with work when ready for it. We hope on this account to send her to Bhagulpur, where Miss Haitz has kindly promised to give her a trial in Hindi.

'6th, Manjula, a convert of about four years' standing, is a Maratti widow from Jabalpur, whom I have received for a year's training, to try and fit her to take some part in mission work, and be able thus to support herself. She is a nice superior woman. She makes herself very happy among our Bengali party, and is making considerable progress in things necessary to know for a teacher in Zenanas or schools.

'7th, Caminee, a widow whom the Rev. Dr. Baumann baptized in Calcutta on the first day of this year. I admitted her in April. She knew only her letters when she came, so she is still quite a beginner. She has learned to sew nicely, and she has been useful in taking care of two young girls, of whom I shall next speak.

'8th, Caminee II., a girl of about ten or fourteen years of age, whom

Miss Hook, of the American Mission, asked me to receive, and who assists monthly with the expenses for her board, etc. This girl, having had an unhappy marriage, and not a kind stepmother, left her father's roof. Fortunately she met with Christians who were kind to her, and since she has been with us she has done well, and is making rapid progress in reading, etc. From time to time she has given trouble, showing that probably there were faults on her side as well as on her stepmother's. She has expressed a wish to be baptized, and, after further instruction, we hope she will be ready for that holy rite.

'9th, Artor, the child-wife of a convert in the Krishnaghur district, has been under our care since April. She is only twelve years old, and when she came was a wild little thing. She has not made very much progress in learning, but we hope some seeds of truth and some good impressions have been sown and made in her young mind, and that, followed up by further instruction, when living in her own home, they will bring forth fruit. Her husband's parents having recently become Christians, she will now live with them.

'10th, Binodini, the convert from Benares, placed under our care for training by the ladies of the I.F.N.S., and whose expenses are defrayed by them, was received in May. She is young, bright, and amiable in disposition, is making nice progress in her lessons, and gives satisfactory evidence of a change of heart. She has much to learn in the school of Christ, but I trust that those who have taught her before, and who help by their prayers now, and we who labour and pray for her advancement and growth in grace, will be able to rejoice over her as a consistent follower of our one Lord and Master.

'And now, in conclusion, let me ask the earnest prayers of God's people for all our work, and especially for our converts; for Miss Thomson, who helps

me so much in the care and teaching of these women ; and for myself, that we may all be endued with much grace ; that we who teach and train may have much wisdom to do it in the best way, and that those under our care may indeed profit by all that is done for them.

‘Let me thank all our friends at home for all their gifts ; for the dolls,

which never fail to give pleasure to our little Hindu pupils ; for the things for sale, the proceeds of which help our general fund ; and for the valuable box from Ireland, which has contributed the greater part of our expenses for the maintenance of the converts during this year. FANNY GOOD.

‘BARRACKPORE, October 5, 1885.’

MISS PANTIN'S REPORT.

‘The work in the villages of Biddabatty, Nawabgunj, and Adpoor (or Jogotdol), has continued to be under my charge during the past year.

‘As a rule there is little change in our work worthy of record. Consisting, as it does, of regular visits to schools and Zenanas, and systematic visiting of the mothers in the cold weather, there is often difficulty in writing a report where the general outlines are so much the same.

‘To us, indeed, there is continual and ever-changing interest. The deaf and dumb child ; the woman blinded by small-pox from her childhood ; the death that has drawn us closer in sympathy to this household ; the baby who makes such a link of interest between ourselves and that family ; the simple remedy, given with earnest prayer for God's blessing, and the joy when it is successful ; the sorrow at losing this winning child from our school to go to her husband's house ; the little Bow, who welcomes our visits as a reminder of the home she has left, “where the Mems always came ;” the young wife, whose tale of sorrow rouses our indignation at the iniquities which prevail in respectable (?) Hindu society,—all these and many more draw forth our interest.

‘To have this personal interest it is necessary to know all the details, which is manifestly impossible in a yearly report. Therefore, when work has been going on regularly in our villages it is often difficult to know what to write. But sometimes there comes some crisis or sudden change in the history of our work in a village, com-

pletely altering its character, or perhaps stopping it altogether for a time. We have to record such changes this year in the villages of Biddabatty and Nawabganj.

‘BIDDABATTY.

‘During the early part of this year of work, *i.e.* November and December 1884, and January 1885, our work in Biddabatty progressed steadily. We had over 60 children on our school roll, and three teachers went to the school regularly. I went to the village three days in the week, devoting, as a rule, one day to the school and two to visiting the mothers, most of whom were friendly to us, and some attentive to our message.

‘In December, as soon as our box of prizes arrived from England, we had the prize-giving at Biddabatty. Sixty children were present. They sang “There is a happy land,” and recited the “Old, Old Story,” and pieces from *Peep of Day*. The elder girls were questioned on general Scripture history ; the younger ones, before an approving audience of mothers, sisters, and aunts, on the Fall, the life and work of Christ, and the Ten Commandments.

‘If only all who read this could have been there, and able to understand what was going on (all was in Bengali), they would, I am sure, have been cheered, as we were, by the bright faces and thoughtful answers. Then the prizes were given—three (one in each division) for regular attendance, one in each class for the best child, one for work, one for writing, and a

little present to all the others. It was the first time that we had made a distinction between prizes and presents, and the experiment answered well. At the end we spoke a few words to them of the love of those who had prepared and sent out the dolls and jackets, and they brightly sent many "salaams," and a request that more might be sent out next year. We would here add our thanks to those of the children for the *great* help which these gifts are to us.

'We wondered that evening whether next year we should have such a bright gathering. We scarcely dared to hope for it, knowing that such popularity could only continue if no one was led to confess Christ in that village during the coming year. But for a time it seemed as if our work there was to extend more and more. Some children had begun to come from a village two miles away, called Old Biddabatty, and, by the beginning of January, they numbered 17. Then the parents sent entreating messages, begging us to open a school in their village, and spare the little ones the long walk in the sun. As our boat could easily go on a little further, after dropping the teachers at Biddabatty, we made the necessary arrangements, rented a suitable room, and opened the school at Old Biddabatty, on January 19, 1885, with Monmohini, the convert from Lucknow of two years ago, as teacher.

'In a fortnight the original 17 had doubled. But our work in that place was to receive a sudden check. An orphan child, of twelve or thirteen years of age, who attended the old school, entreated us to save her from the life of immorality for which she was being brought up. We had good reason to know that the danger which she spoke of was only too real, and, ascertaining that she had no relations, and having asked a magistrate's advice, on February 18 we allowed her to take refuge with us,—one of the 'engali teachers (unwisely, but with a

mother's heart aching for the motherless girl) assisting her to do so.

'In a somewhat similar case six years ago, the child, being without guardians, was allowed to choose with whom she would live, and, choosing her teacher, is now growing up a Christian girl in Miss Neele's boarding-school. We hoped and prayed that this case would end in the same way.

'The morning after the child Kushom came to us, some women from the bad lane in which she lived came to ask us to give her up. We replied that, knowing what they wished to make of her, we could not do so, unless they could prove a legal right to her. They then went away.

'Believing that the respectable people of Biddabatty would understand our action, we went as usual to the school there that day, Miss Good accompanying us in case of difficulty arising. But we had to learn that respectability and morality are to a great extent things of caste among the Hindus. We were allowed to land, and send our boat on to the other school, and to go away from the high-road down the narrow lane to the school. There we found that the women of the lane of bad repute, spoken of before, had made common cause with some of the dissolute men of the neighbourhood to insult and beat us.

'We were three hours in their hands, most of the time being forced to stand as prisoners in the mid-day sun; and what would have been the end of it we dare not think, had not our God, in His wonderful providence, caused a Hindu gentleman of influence to pass down that unfrequented lane, who recognised one of us as having visited one of his family some months before.

After some delay he procured some policemen, himself generously sitting by us and protecting us from further annoyance till they came, when we were released. From that time the

school and work generally in that part of Biddabatty has been closed. The mothers and children are most of them sorry, but a Hindu master has been provided by the municipality to teach the children, and, most of the fathers being satisfied, we can do nothing. At the request of some few we made an attempt to re-open the school in July, six months after the trouble there, but, being again met with violence, we thought it better not to press the attempt further.

'Saddest of all, the poor child Kushom was proved to have legally appointed guardians, and the magistrate therefore ordered her to be given up. Her distress was great, and it was not till we had been allowed to take her home with us, and explain to her the decision of the Court, that we could induce her, tremblingly, to leave us. We tried to persuade the guardians to allow her to stay with us, but they expect to make gain by her, so our persuasions fell on deaf ears. She has since then been taken away from Biddabatty, and we are unable to hold any communication with her. Our hearts ache for her, but we can only pray that He who implanted the good desire in that weak child's mind, will protect her, and bring it to good effect. May all who read this join with us in beseeching Him to do so! We know He is willing and able.

'It was a sad time in our work, especially for us who had lost the children and women whom we loved at Biddabatty, with, apparently, nothing gained by it. And we know not whether it was our own unwisdom that brought the trial upon us, or whether, in the providence of God, the week which Kushom spent among us was ordained to be the means of leading to her eternal salvation, and the work at Biddabatty was purposely closed to leave us free to go elsewhere, for the work in Nawabgunj has been opening up again since that time. Be that as it may, certainly in one thing our hearts may be strengthened—never to doubt

of the Spirit's power to touch the most unlikely heart. This child, not bright or clever, seldom answering in the Scripture lesson, surrounded by sin, was yet the one who was roused to longing desire on being taught of the purity of the Christian faith.

'The work at Old Biddabatty was closed after Kushom came to us, but re-opened in three weeks' time, and, in spite of some opposition, has gone on since. There are now 27 children on the roll, and several houses are visited.

' NAWABGUNJ.

'The history of the work in Nawabgunj during the past year is, practically, the history of the woman Shoshi, who was spoken of in last year's report as being the only one in that village who would receive our visits. So bitter was the feeling against her in consequence, that, at the beginning of last year (1884), she, with her husband and children, was on the point of taking refuge with us. This, however, was not what her enemies desired; and suddenly changing their tone, they worked upon the husband's fears, and induced them to remain in Nawabgunj. A full account of this was given last year, and I only refer to it now because of the consequences which have followed it this year (1885).

'For their action in proposing to come to the mission they were declared out of caste; and refusing to make the necessary offerings to get back again, they remained through 1884 defying the Brahmins, and bearing the taunt of the name of Christian.

'This led to the first change. Towards the beginning of this year (1885), the people of Nawabgunj began to think that our school had been closed for a year, and yet the Brahmins had not fulfilled their promises of opening one; and some of them, coming to Shoshi, proposed that, as she "was a Christian, and knew how to read and write," she should teach their children. She asked our advice, and we gladly

consented to make her one of our teachers.

'So on January 16th the school was started, and in a short time 12 or 15 children were attending it. Then came a trial. The Brahmins heard of what was going on, and proposed to Shoshi to work under them, offering her more than double the salary we were going to give her—no small consideration to one who is really poor,—threatening, at the same time, to stop all the children who were then coming if she did not accept their proposal. She replied: "I hate your Hindu religion, and all the wicked things there are in it; and how can I teach it to the children?"

'Next day no children came to school. But, in a few days, two or three ventured back, and, more or less, they have kept on ever since. The number at present on the roll is 20. Shoshi's brave stand in this matter, with other causes, led us to propose to her that, as during her troubles she had several times been over to visit us, she should come again for a few hours and be baptized. Her radiant face showed the reality of her feelings, as she answered: "Mem, it is the thing I long for! At present, I am not a Hindu, nor yet a Christian. I desire, above all things, to be a real Christian."

'We allowed several months to elapse in the hope of persuading her husband to join her, but could not get him to do more than give a surly consent to her baptism. So on April 25, 1885, the anniversary of the day on which Beraj and little Shushilbala came to us, Shoshimukhi (the Moon-faced One) was publicly received into the Church of Christ, the first-fruits of fourteen years' work in Nawabgunj. God grant that we may have the joy of gathering much more fruit yet from that field where others have bestowed such faithful labour! Some of those workers are still with us. One of the Bengali teachers, who joined in the Baptismal Service that day, was the

first who had visited Shoshi's house, twelve years before. To God be all the praise, both for faithful workers, and fruit vouchsafed!

'As Shoshi's two sons are under age, it was thought better not to baptize them with her; but they often accompany their mother on Sunday to church. We would ask for earnest prayer for them, that nothing may turn them aside from following their mother's God; and for the old man, that even into his dull mind the truth that Jesus is mighty to save may penetrate. Shoshi, too, needs our prayers, for she has to bear much petty persecution. The power of local self-government, which has been put into the hands of the Babus, has been used against her once already to get her unjustly fined, and we have reason to fear that it may be again.

'To this account of the work in Nawabgunj, we have only to add that this year several houses there have been open to us.

'ADPOOR AND JOGOTDOL.

'Adpoor is the adjoining village to Jogotdol, where, last year, there were three women who seemed to desire baptism. Their behaviour having attracted notice, our visits were forbidden, though, for a time, we were able to see them occasionally. But, for some months now, there has been no communication with them, even the children from that village not being allowed to attend the Adpoor school. In the school there are 16 girls, two or three of whom have lately begun to come from Shamnugger, which has been closed against us since Kheroda's baptism, two years ago. The work in Adpoor is in some respects trying; but we are desirous to keep it on in the face of discouragements, because it is the only village in that direction in which the women have the opportunity of hearing of the Saviour.

'We also hope through it to get news of our Jogotdol women. We ask

for earnest prayer, that the way may be again opened to them.

'And not only for them do we ask prayer, but for every child in our schools, and every woman whom we meet, in her house or on the road, that the little ones may learn to trust the children's Saviour, that the dead and careless hearts may be touched, and the thoughtful and troubled ones led to Him who is the Truth. And in praying for the taught, do not forget to pray for the teachers. In an enervating climate, surrounded by the deadening influences of Hinduism, we

need prayer both for body and soul. If our zeal were always unflagging, our faith strong, our love fervent, we should surely see more results from our work. If we are to win the women and children to Christ, we need those graces which our God alone can bestow—the kindly interest, the well-balanced judgment, the ready tact, the Spirit-taught answer. If we pray for these things ourselves, we ask that those whom we represent will also pray for them on our behalf.

'ETHEL PANTIN.

'SIMLA, Sept. 28th, 1885.'

MISS SANDYS' REPORT.

'A report of the first year of missionary life cannot be a record of much work among the heathen, for the missionary's chief work has been that of studying a foreign tongue; but it may be a note of praise for the Lord's help, and for His faithfulness in all His dealings. And in this, my first report, I do want praise and thanksgiving to come first, for He has "dealt bountifully with me," and given me much joy and gladness, and such a happy home, and true-hearted fellow-workers.

'On the voyage out, now nearly a year ago, we were a very happy missionary party, and enjoyed much loving Christian fellowship.

'The day after getting to Barrackpore, I began my Bengali studies. The Pundit is a capital teacher, most painstaking and patient. It was an intense pleasure to find the language of my childhood coming back to me, and to be able, after the first month, to go twice a week, for a couple of hours, to a little school, of which Miss Good has given me the oversight. It is in Gatiparah, a village on the river's bank, just out of Barrackpore.

'When I first began, there were but few children on the roll, and they came very irregularly. The people were a little afraid of sending their girls to the very school in which Lockhie—the young widow who became a Christian not so very long ago

—had learned to love the Saviour. But lately the numbers have increased, and the girls know that if they miss a day the Mem will ask after them, and be sad if it is laziness or only a wish to play that has kept them away; and they are coming more regularly. At first, no doubt, the elder ones were much amused at my queer words and odd talk, but now I can examine them in all their lessons.

'The first girl in school became a widow a few weeks ago. Poor child! it was touching to see her sad little face. She would come and say her lessons in a listless manner, and then lie down on the floor, and fall asleep beside the teacher! Most are very little girls, but a leading statesman is said to have been asked *when* he would begin to train the youth of a nation, and he replied, "Twenty-five years before they were born, by training their mothers;" so we go on cheerfully, hoping great things for India, when we see our schools, with the bright little girl-faces bending over their books. And above all, we have the command: "Train up *a child* in the way he should go," so that when telling them of the True Way, we do believe that many will enter into that Path of Life, and "not depart from it."

'Since January I have accompanied one of our native teachers to her

Zenanas in Nyhattie, going, as a rule, once a week; and there has rarely been a day in which I have not been cheered by some earnest listening faces, or by some eager questions during the Bible reading.

'The little arguette, given to me by the members of our working-party at home, attracted quite a crowd in the houses where I took it. After playing a tune or two, I would sing a hymn, and the teacher explained it; the dear women were delighted. How one longs that the joy and gladness which makes us love to praise, might enter into their hearts too!

'The C.M.S. asked me to go to Chupra, for the month of June, to superintend the widows' training-class during Mrs. Parsons' absence. I enjoyed the work, having myself to give two hours' Scripture lesson daily to the widows. It was also good practice for my Bengali. In the evenings, Miss Haitz, who had come to learn Bengali, and I used to go into the Christian and heathen villages, and make friends with the people, and

so got opportunities of seed-sowing. "Plenty to do, plenty to love, plenty to pity—one need not die of ennui;" and though, at times, the thought of "so much to do, so little done," almost dismays one, still we know our times are in the hands of One who cannot err, and the work is His.

'Since July, when I returned to Barrackpore, my work has again been chiefly studying. I have nothing to do in the way of teaching in the Converts' Home, beyond having two girls for a little Bible-lesson on Sundays; and twice a week three of the young teachers have an hour's English lesson from me. But it is a great pleasure having my room in the Converts' Home, and being right *among* the dear women. I trust all our friends will pray that the Holy Spirit may rest on every member of our two large households—on teachers and converts, and on us missionaries—that we may do all things to His praise and glory.

'EMILY G. SANDYS.

'BARRACKPORE, Oct. 2, 1885.'

MRS. CHALKE'S REPORT.

'The time for report-writing has again come round, and I am sorry I cannot write of any baptisms to make you rejoice with us; but I *can* say there has been a very steady and rapid increase of pupils in places where the work was hindered, on account of open profession of baptism.

'In Khurdah, where the number on the school roll had come down to 22 last year, it has increased to 60 now, nearly three times more than last year. As the school was too large for two teachers, we have divided it into two parahs, so that there are two schools in the village now, about a mile away from each other.

'In the second, or new school, we have some big girls of sixteen to eighteen years of age; it takes place in a private house, and these big girls are connected with the family. Some of the elder women of the family

were taught many, many years ago by somebody from Agurparah, so that we are looked upon like old friends. Who knows but we are called here to reap what some other worker has been sowing?

'On our opening this new school (with some of those who used to attend the former one), some of the more bigoted Babus were very angry, and called from house to house, informing the people we had come there to see whom we could take away from this part of the village to make a Christian, as we had done in the old parah. Keeping in mind the cheerful promises in St. Matthew v. 11, 12, and in several other passages, we wish their prophecy may soon come to pass.

'Those who have never done mission work in the villages have no idea how dreadful it is to go and meet

the people of the village from where a woman has just left her home to be a Christian. Being candid, and telling them even beforehand that So-and-so (mentioning the name) believes in the Christian religion—and they know what the effect of such faith will be—does not in the least lessen their anger when the deed is done.

‘Teaching the children to pray at home has been my chief object this year. And I find in this school, as well as in my other schools, comparatively little objection has been raised to our children praying morning and evening in their homes. A few of the girls who come under the influence of Bramo-Somaj relatives or friends argue about praying in Christ’s name, and come prepared with questions taught by their principles; and as I always make it a plan to allow the children to speak out their minds freely, even if it sounds a little rude, I have a chance of explaining the need of praying to such a holy God in His appointed way.

‘The number of children in the Deparah School is small this year. It continues to take place in our Converts’ Home, and she is made first teacher this year. Here the children are asked nearly every day whether they have prayed in the morning before coming to school. One little girl, Shorobala (God’s child), of about eight years of age, was beaten by her mother on a grand puja day, because she refused to bow to the car at Serampore, where she was taken.

‘When her mother asked her reason

for not bowing, she replied, “I am not a Hindu, and the Taccor is made of wood.” Her mother then asked her, “What are you? Are you a Christian?” The poor little thing, not quite understanding what made one a Christian, kept silent. Many of our poor village people think only Mems, Sahibs, and those who leave their homes to take shelter with the Mems who have taught them, are Christians. Some, I am sorry to say, have much worse ideas of what it is to be a Christian. Their dreadfully debased minds, influenced by their horrid superstition, cannot in the least imagine the holiness of our beautiful religion.

‘The Christian school in the Bazaar has made good progress during the year. Lady Dufferin visited this school at the beginning of the year, with two other ladies, and showed a kind interest by staying nearly two hours in our close little house, looking at each child’s writing, and speaking to each one individually, after which the children sang to her some school songs and hymns in English, Bengali, and Hindustani, at which she seemed pleased. She came to our Sunday-school too, and recognised all those whom she had seen here. And just before going away to the Hills for the summer, she gave these and the Sunday-school children a grand treat in her grounds in the Park, where we rode on elephants, had games, and then sat down to our nice tea.

‘LOUISA CHALKE.

‘BARRACKPORE, *Sept. 30, 1885.*’

MISS THOMSON’S REPORT.

‘I have not much to say this year, as I have been so busy with the converts in our Home that I have been out only twice a week.

‘I have only one school and two Zenana houses now, in a small village called Rurrah.

‘I have had charge of this school almost since it was opened, two years ago. It is a small village, and I have

only 20 children, who are all related or connected to one another, and are of the highest class.

‘I have 6 big girls, who are very bright. The eldest, who is in the Fifth Government Standard this session, hardly ever has to be told a thing twice. She has most wonderful powers of thought, and, though a determined little Hindu at present, I have great

hope that when she grows up, and begins to think for herself, the Word of Life will be blessed to her, because she has so much character that she will never be satisfied with doing as others do for the sake of custom, which is the great fashion of the Hindus ; she will positively assert herself.

'The children in the schools are being taught the Scriptures most carefully and systematically, and we can never for a moment believe that the Word of God will not bring forth fruit in its own appointed time. We can already see the difference between those of our Zenana pupils, who have been instructed in school during their childhood, and those who have only heard of Christ at fairs, and other such gatherings, where they are followed by missionaries. The latter are, in many instances, like the seed on the wayside, which the fowls of the air gathered up. They remember once having heard of One who could rescue them from the power of Satan. They feel that the words told them by the Sahib (gentleman) were very sweet ; but they lack the strength for anything more, and they invariably say, "Our time is past ; had we also been taught when we were children, we should have been different."

'Those of our Zenana pupils who have been taught in school, remind me very much of the seed among thorns. The Word is choked up, because it is surrounded by riches, and the pleasures of this world. My pupil Shoshie is of this type. I wrote about her last year, and she is still the same. God has given everything which can make her happy, and she feels it

would be ungrateful on her part to be unhappy, simply because her Hindu religion does not satisfy her. But very often, directly any heavy affliction comes upon this sort of people, their consciences are awakened, and they begin to feel that they are punished because they have not regarded the truth. They do, some of them, pray to God in the name of Christ, and who can say that they will not be heard, and that the Lord will not give them strength to cast away their idols ?

'Shoshie's mother-in-law is one of those who pray in the name of Jesus. I wrote about her last year. She is not a pupil, but used to come in to hear the Bible. She was a most hopeful character, but had a visitor during the greater part of this year, and fell away altogether ; she was afraid of what this visitor would say, and never came near me.

'But lately her friend has gone away, and I was surprised to hear her calling me one day from a distant room, while I was teaching, where I usually sit. When I went to her, I found her laid up in bed, and she asked me to pray for her, and joined me in the prayer. She did not pray to God, which, of course, they are always ready to do, but to Christ Jesus. And although a niece of hers followed me into the room where she was (such is the want of privacy among the Hindus) she was not afraid, but went on saying, "O Lord, who made the blind to see, the lame to walk, and raised the dead, please make me well."

'She has again begun to come into the room, as she used to formerly, since that day.'

Miss Wrangham sends a report of nine months of work, consisting of visits to ten Zenanas in Barrackpore, and school superintendence in the surrounding stations—Nyhattie, Bhatpara, and Katahpara. The progress, on the whole, is satisfactory, especially in the schools, where (in one at least) the gifts of dolls and picture-books have encouraged regular attendance.

C. E. Z. M. S.

WEEKLY CYCLE OF PRAYER AND PRAISE.

1886.

‘Jesus answering saith, . . . Have faith in God. . . . What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.’—MARK XI. 22, 24.

‘Seeing that we have a great high priest, that is passed into the heavens, Jesus the Son of God, . . . let us come boldly to the throne of grace.’—HEB. IV. 14, 16.

‘Singing thanks to God and the Father by Him.’—COL. III. 17.

SPECIAL DAILY PETITION.

For the deliverance of the Hindus as a nation from the debasing influence of Child-marriage, and its terrible result, Child-widowhood.

SUNDAY.

For our Zenana Missionaries, their Assistants, and their Pupils (Heathen and Mohammedan).

Thanksgivings for blessings, especially for souls converted to God, and those enabled to confess Christ by baptism.

Prayers for an increase of a missionary spirit among the converts, and that the way may be cleared for many secret believers to come out and confess Christ openly.

‘I will not let Thee go, except Thou bless me.’—Gen. xxxii. 26.

‘He that hath My Word, let him speak My Word faithfully.’—Jer. xxiii. 28.

MONDAY.

For our Training Institutions.

(a.) *At Mildmay*,—That our probationers and candidates may be of the Lord’s own choosing, and that the training period may be a time of rich and deep blessing.

(b.) *Abroad*,—That the *Superintendents* may have love, zeal, patience, vigour of body and of mind; and that the Pupils may be won for Jesus, and be led by the Holy Ghost to give their after lives to God’s work.

‘On My servants, and on My handmaidens, will I pour out in those days of My Spirit.’—Acts ii. 18.

‘They that wait on the Lord shall renew their strength.’—Isa. xl. 31.

TUESDAY.

For our Girls’ Schools.

(a.) *For the Missionaries in charge.*

‘They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.’—Ps. cxxvi. 5, 6.

(b.) For the Native Teachers.

'Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.'—Rom. xv. 13.

(c.) For the Pupils.

'From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.'—2 Tim. iii. 15.

WEDNESDAY.

For our Bible-women.

That they may be consistent, humble, persevering, fervent, and successful.

'Help those women which laboured with me in the Gospel.'—Phil. iv. 3. See Rom. xvi. 1-12.

THURSDAY.

For our Medical Workers.

In their Zenana, Hospital, and Dispensary work.

'Jesus went about preaching the Gospel of the Kingdom, and healing all manner of disease.'—Matt. iv. 23.

FRIDAY.

For our Village Missions.

That the workers may have strength of body, vigour of mind, and fervour of soul.

'Jesus went . . . preaching and showing the glad tidings . . . and the twelve were with Him, and certain women . . . '—Luke viii. 1, 2.

SATURDAY.

For our Home Work.

(a.) The Committee and Officers,—That God will give them in abundance well-fitted and suitable candidates, and the means to send them forth; and that in their expenditure and in all their counsels they may be endued with prayerfulness, wisdom, zeal, and love.

(b.) The Deputations and Local Workers,—That they may witness for the Lord Jesus in their work, and attract sympathy and help by their zeal and consistency.

(c.) Thanksgiving for the many answers to prayer.

'He giveth to all men liberally, and upbraideth not.'—James i. 5.

'God hath not given us the spirit of fear, but of power, and of love, and of a sound mind.'—2 Tim. i. 7.

'Pray for us that the word of the Lord may have free course, and be glorified, even as it is with you.'—2 Thess. iii. 1.

Remember, Lord Jesus, Thy handmaidens, gone forth at Thy command to gather in the scattered ones among the women of the East. Be Thou ever with them, guard them in danger, strengthen them in weakness, guide them in perplexities, sustain them in disappointments. Pour out upon them abundantly Thy Holy Spirit, and prosper their work ever more and more. Supply them

with faithful and true fellow-workers. Give them a rich increase here and a blessed reward at Thy glorious appearing ; and all, dear Lord, we ask for Thy name's sake. Amen.

'Faith's request : ' Let Thy merciful ear, O Lord, be open to the prayers of Thy humble servants.'

'God's answer : ' All things whatsoever ye shall ask in prayer, believing, ye shall receive.'

Copies of the Cycle may be had free of charge on application to the Secretary at the Office.

Home Items.



AT the Committee meeting of November 1885 the Dowager Lady Dynevor was appointed a Vice-President of the Society.

It was decided to issue with the New Year the first number of a Magazine for the Young, which will appear quarterly in the first instance, and will consist of eight pages. Price One Penny.

Mrs. Mansergh, Ardmagh, Cashel, Tipperary, was appointed Honorary Association Secretary for the Provinces of Munster and Connaught.

A grant of £50 a year was made for Mrs. Goodall's work at Nagasaki, Japan, and her name was placed as an Honorary Missionary on the Society's list. The Committee had received an intimation from the Rev. C. F. Warren that such a grant would be thankfully acknowledged by the C.M.S. Conference in Japan as a first step in response to their invitation read at the June Committee meeting.

At the December Committee Mrs. Stewart of Foochow was present, and bore testimony to the fact that it is *only women* who can reach the *women of China*, who are as much isolated from opportunities of instruction as if in Hindu Zenanas. She expressed hearty gratitude to the Society for sending Miss Gough, and explained the three points of work in the Province of Fuh-kien :—

- (1) Training of Bible-women.
- (2) Visiting and superintending them after their return to their own villages.
- (3) Visiting the higher classes of Chinese ladies.

2. We are pleased to note that our article on 'Missions in the Light of Prophecies and Providences' has been reprinted in the interesting Australian Magazine entitled *The Missionary at Home and Abroad*, of which the editor is the Rev. H. B. Macartney, M.A., of Melbourne.

3. India has received a reinforcement to its staff of Zenana missionaries since the appearance of the last number of *India's Women*. The following ladies belonging to the C.E.Z.M.S. sailed from Liverpool on 11th October, by the *Clan Grant*:—Miss Ainslie and Miss Bassoë, for Masulipatam; Miss Graham, for Dummagûdem; Miss Valpy, for Nuddea Village Mission; Miss Collisson, for Krishnaghur; Miss Harding, for Calcutta.

They were accompanied by a large band of C.M.S. Missionaries, including the Rev. and Mrs. P. Ireland Jones, the Rev. T. Walker, and the Rev. and Mrs. A. K. Finnimore, the last named being well known to many of our readers as Miss Hughes, for so long an Honorary Association Secretary for Devonshire.

The *Clan Grant* reached Madras on November 12.

A second contingent sailed from Liverpool on October 17, by the *Belgravia*: Miss Davidson, for Amritsar; Miss Tylor and Miss Lonie, for Jalandar; Miss Carey, for Karachi; Miss Bloomer, for Hyderabad. They were accompanied by the Rev. Robert Clark and other C.M.S. Missionaries.

The *Belgravia* reached Bombay on November 14.

Miss Clay and Miss Reuther, for the Punjab Village Mission, and Miss Condon, for Karachi, sailed from Geneva on October 24, by the *China*, and reached Bombay on November 12.

4. Meetings for Praise and Prayer, open to all friends, will be held, God willing, at the Society's House, 5 Maresfield Gardens, London, N.W., on Monday, January 25, and on Monday, February 22, at 3.30 P.M.

5. Ladies who devote talent and taste to painting texts for the use of the Zenana Missionaries, help to meet a constant demand from the native ladies, who delight in mural decorations. Frightful representations of heathen divinities are often displaced by the gift of an illuminated text; and who knows how often God's Word, brought by this means continually before the inmates of a Zenana, may have been the means of comfort or conviction?

Information respecting the 'Illuminated Text Mission' may be obtained from E. P., 19 *Redcliffe Road, South Kensington*.

6. Miss Harding, who sailed for Calcutta on October 10, writes the following

'Message to every woman in England.'

'Just before my return to England, one of my Zenana pupils gave me a message to her English sisters. She asked me if I was coming back to India. On telling her I hoped so, if there was money enough to send me out, she said, "I thought the English people were so rich." I told her that all rich people, I feared, did not care for the souls of their Indian sisters. She said, "Will you take a message for me? Tell every woman in England to send you out again, and hundreds more English Mems (ladies), to teach us about your God." I feel I must deliver this message to all I can, so I give it to you. Will you think over this plea, and do all

you can to send the Gospel to the women of India? There are *one hundred millions* of them, and so few workers to carry to them the message of love! You who know Christ as your Saviour, can you refuse to put forth your hand to help your sisters in India, who are asking to be taught? If this should be the means of inducing some to offer themselves for the work, how glad you would make us, and great would be your reward. If you cannot go yourself, do ask that you may be enabled to do all in your power to raise means to send others.'—*From St. John's, Paddington, Parochial Magazine.*

Foreign Items.

I. North India.

Calcutta.—The American Magazine, *Life and Light for Women*, Nov. 1885, published a letter from Dr. Anna J. Thoburn, of Calcutta, in which she writes:—

'I went yesterday, at the request of Lady Dufferin, the wife of our new Viceroy, to talk over plans for establishing dispensaries and training-schools for native women all over India.

'The idea was suggested to her first by the Queen, before she left England, and now she is making an effort to

carry the idea out. . . . Lady Dufferin says that she herself would prefer those who would come as missionaries, but that some object to such. I told her what persons of more experience than myself also say is true—that the natives will choose the missionary physicians in preference to others.'

II. Punjab and Sindh Missions.

Batala.—Good news has reached us of twenty baptisms in the village of Fattighar, men, women, and children belonging to the peasants.

Miss Tucker (A.L.O.E.) writes, October 31st, 1885:—

'In one Batala district, where the ground has been hard, it has generally been one sheaf at a time gathered in. We have never till this week been blessed with such a wain-load.

'Fattighar has been more especially Miss Hœrnle's field, and I rejoice that my sister-worker is so soon permitted to see fruit from her quiet, unobtrusive, but excellent labours.' . . .

The Rev. H. U. Weitbrecht writes, November 2, 1885, of Fattighar :—

‘Of the movement in favour of Christianity there is no doubt ; but I hope there is also a coming to Christ. You will join with us in prayer that the sense of sin and of love for Him may deepen in these people, and that the families who are ready may be brought in. At present I have only baptized three families and two single adults. There seems to be one man and one woman who are fitted to become teachers hereafter.’

III. *South India Missions.*

Ellore.—A name will be found missing from the list of missionaries. Miss Seymour of Ellore disappears, but only to re-appear as Mrs. Browne, an honorary worker. The marriage of Miss Seymour and Mr. Browne, Principal of the C.M.S. High School at Ellore, a layman on the regular staff of C.M.S. missionaries, took place at Ellore on June 17.

Trichur.—The Rev. J. H. Bishop writes, September 28, 1885 :—

‘We are just concluding a ten days’ mission in Trichur, conducted by the Rev. Isaac Row, of the Anglo-Indian Evangelisation Society, which has resulted in a most remarkable awakening and revival. Among those struck down and crying out for mercy, on account of their burden of sin, were some Nair catechumens, brought in through the work of the Zenana mission. We have another special service this afternoon for women, and also one for men, and a final service to-morrow evening. Never has such a rich blessing been poured out upon Trichur. Satan has been raging in our midst, but the Prince of this world has been cast out through the lifting up of a crucified Saviour. Several high-caste heathen were attracted to our evening service yesterday, and were terribly shaken in mind. ‘Pray, and offer praise for us.’

The following items may prove interesting to those who care for the women of India, and for women’s missions generally, though they are not sent from the mission-field of the C.E.Z.M.S.

An important decision has been given on a case heard in the High Court of Bombay, which deals a blow at the whole question of child-marriage, recently denounced by a ‘Hindu lady’ (*India’s Women*, vol. vi. p. 5).

As far as the case has gone, it has now been legally decided that a girl cannot be compelled against her will to take the position of wife, from the bare fact of a formal marriage ceremony having taken place in her infancy. This judgment affects the position of many Hindu widows, for how can a child, whose husband dies before she has left her father’s house, be henceforth forced, against her own or her parents’ will, to take the position of widow?

Emancipation from an oppressive law does not, however, involve freedom from still more oppressive custom and superstition, though it may be

a step in the direction. We would call attention to the special daily petition for the deliverance of the Hindus from the influence of child-marriage added to the Cycle of Prayer. The general aspect of events may encourage us to ask in renewed faith and hope, for it points to God's gracious promise, 'Before they call, I will answer; and while they are yet speaking, I will hear.'

The *Boston Morning Journal*, U.S., October 1885, reports an immense gathering of ladies interested in mission work, on the seventy-fifth anniversary of the American Board of Missions. The special part taken by women during the last twenty-five years furnished an interesting subject. One speaker said that in 1867 the talents and energies which the stress of war had developed in the women of America were ready for a new field of action, and at the same time a call came from abroad for women to labour amongst women and children.

'The reflex benefit of women's work,' it was added, 'cannot be told. The strong and tender ties of friendship formed, the salutary discipline, the development of treasures of mind and heart, the fresh baptism of the Holy Spirit, are unmeasured.'

The encouraging report concludes :—

'Much has been accomplished, but the possibilities for the next quarter of a century are infinitely greater. Some here to-day may live to see the Gospel proclaimed from one end of the world to the other.'

The idea that the war was one of the means used by God to prepare the American women for nobler work illustrates the verses which open this volume.

The hand of God is seldom recognised in the 'chisellings and chastening stroke,' until the 'well-wrought stone' has found its own place in His Church.

Our Working Parties, etc.

'Whatsoever thy hand findeth to do, do it with thy might.'

'Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus.'



ALL in the name of the Lord Jesus. Here is the keynote of the happiness and prosperity of everything connected with the handiwork of the friends, now very numerous, who help forward the Society's objects by this means. May it always be our Working Party motto!

Our new volume will afford a brief space for details which may, from time to time, be helpful to ladies who give time and trouble to this department. Suggestions for increasing the usefulness of the Working

Party page may be addressed to MISS COCKLE, 5 *Maresfield Gardens, Hampstead, N. W.*, from whom lists can be obtained of the best articles to be made.

A large increase to the funds is annually realised by sales in various parts of the country, and this fact affords abundant encouragement to those who are carefully preparing work at the present time. It may be almost needless to remark that good materials, good patterns, and neat work are very important towards obtaining the desired results ; while the smallest thing, well made, is acceptable, that which is more costly or ornamental is sure to find favour with some purchaser if it possesses the three qualifications above named. It must also be added that plain clothing for the poor is very much in demand, as well as all kinds of nice underclothing.

Several allusions have been made in recent issues of our Magazine to the need and acceptability of suitable gifts for the hospitals under our medical missionaries, and to prizes for Indian pupils, such as dolls, boxes with lock and key, bags, etc., which are found so useful as Christmas presents to children in schools, and often also to women in Zenanas. From time to time we hope to give tidings of the reception of these, in the vivid expressions of grateful acknowledgment by our various missionaries. It may interest our friends to know that about 2700 dolls have this year been packed for India, and sent out with other useful articles to twenty-three stations, distributed amongst fifty-seven missionaries, yet this large number was *insufficient* to supply the needs which were before us. One missionary asks for 900 presents for her ever-increasing number of pupils ; another tells of the claims of 640 ; others ask for 150 gifts ; some for less ; but, in addition to the small articles already named, they need kurtas (native jackets), and especially lengths of bright-coloured flannel, print, muslin, etc., suited to the various climates of different parts of India. Now that the annual cases for India are sent out, our chief concern is to secure an abundance of work for sale, that the operations of the Society may by this help be widely extended during the coming year.

May fresh zeal and love animate every worker, so that whatsoever our hand findeth to do, it may be done with our might, and ALL in the name of the Lord Jesus !

Praise and Prayer.

PRAISE.

1. For encouragement in work at Arndul. (See Miss Highton's report, p. 16.)

2. For our Missionaries' preservation in trial and danger at Biddabatty, and for the opening of a new school in that place. (See Miss Pantin's report, p. 34.)

3. For the baptism of Shoshi, and for the good brought out of opposition in Nawabgunj, where she has been the first-fruits of earnest labour. (See Miss Pantin's report, p. 36.)

PRAYER.

1. That Shoshi may be strengthened to glorify God by a holy life, in spite of trials and petty persecutions, and that her husband and sons may be brought into the kingdom of God. (See Miss Pantin's report, p. 36.)

2. For three pupils in Jogotdol. (See Miss Pantin's report, p. 36.)

3. For a young widowed sister, and a cousin of Kheroda (p. 31), that their earnest desire to become Christians may be strengthened and fulfilled; and that faith and patience may be given them to wait God's time for their baptism.

Female Medical Aid to the Women of India.

IT has been recently stated that the double character of Missionary and Doctor has not been found successful in gaining the confidence of the natives. In order to disprove this statement, we take the history of the medical work carried on at Amritsar, where, only five years ago, Miss Hewlett, one of our missionaries, took up her residence, in order to alleviate, as far as lay in the power of one lady, the sufferings of her sisters, and, by means of her medical skill and kindness, opening an access for the women to hear the Gospel.

Very soon after her arrival she decided that to accomplish any real good she must commence a Hospital, where the patients could be more under her care than in their own homes, and where she might be able to train some trustworthy nurses. It was begun in a

very small way, with only eight beds. At first it was exceedingly difficult to overcome the prejudices of the native women against entering the Hospital, but such is the effect of kind, Christian treatment, that its value has rapidly increased, and there are now twenty-four beds, as many as the house without further enlargement can accommodate. Connected with it there are now four Dispensaries,—one at the Hospital, two in other parts of the city, and one in the village of Taran-Taran. Miss Hewlett's plan is to continue this system of branch dispensaries, and add to them small hospitals when the native helpers she is training are fitted for them. So great is the confidence she has inspired, that at the beginning of last year the municipality of Amritsar, the majority of whom are natives, requested her to take charge of the Maternity Hospital.

They defray the entire expenses without any restrictions on her method of conducting it ; and on her leaving for a short visit home in March last, they passed unanimously a vote of thanks to her, and expressed their earnest desire for her speedy return.

There are now connected with this Hospital a medical mission, two European ladies, and two European nurses, five Native or Eurasian assistants,—one trained in England, the remainder trained in the Hospital itself. The number of patients treated in the last two years has been—

	1883.	1884.
In-Patients, . . .	180	192
Home Visits, . . .	1,197	2,250
Out-Patients, . . .	5,960	11,593

And in connection with the Maternity Hospital—

	1884.
Confinement Cases, . . .	203
Nursing Visits, . . .	2,493

The training of the native young ladies of good education, who are now the assistants is by no means the least important duty of the Superintendent. It necessarily involves giving up a great deal of time to teaching, but those who undertake it have the satisfaction of knowing that they are, in a very special sense, working for the future, and supplying the women of India with medical attendants likely to be very acceptable and very useful.

Notices to Correspondents, etc.

- *.* All Communications, Contributions, Books for Review, etc. etc., are to be addressed to The Secretary, Publications Committee, 9 Salisbury Square, Fleet Street, London, E.C.*
- *.* Correspondents will kindly note that the Magazine being the official organ of the Society, all accepted contributions are, by our Constitution, subject to the revision of the Publications Sub-Committee.*
- *.* Contributors are requested to write clearly on foolscap paper, on one side only of the leaf, and to keep a copy for their own use.*
- *.* All correspondence regarding offers of service in the Mission Field, Training of Candidates, etc., should be addressed to the Secretary of the Candidates Sub-Committee, MRS. SANDYS, Glendhu, Harrow.*
- *.* Will the writer of an article signed 'Z. M.,' which has been received at the C.E.Z.M.S. Office, kindly communicate with the Secretary of the Publications Committee, as it is against the rule to publish anything sent anonymously.*
- *.* ERRATUM.—In Volume V. p. 337, line 11, for '1844,' read '1854.'*


INDIA'S WOMEN.

VOL. VI.

MARCH—APRIL 1886.

No. 32.

Greeting from a Veteran Missionary.

T was in my mind to greet the readers of *India's Women* in the January Number, but circumstances prevented. May I greet them now?

I will begin with those whom we regard as some of our most valued friends, the Venerables.

May you, dear friends, still bring forth fruit in old age to show that the Lord is upright, and can so enable you that your last works shall be your best works. We want the wisdom of your experience and the maturity of your judgment; but, above all, we want your quiet, continuous intercessory prayer on our behalf. Give us all these with renewed energy until your day's work is done, and you enter into the joy of your Lord, to receive comfort for all your toils, and reap what you have sown—even the fruits of all the seed you have dropped as you passed along your pilgrim journey.

We would greet also the Middle-aged among our friends; those who, with much experience of life, have gained settled opinions, concentrated ability, and mental power, and are in the vigour of their best years.

May the beauty of the Lord our God be upon you, and establish the work of your hands upon you, and may you by His help be increasingly consecrated to His service in our special line of work, as well as in all other that may claim a share in your sympathy and your efforts. Your earnest and persevering prayer on our behalf we shall rejoice to know is rising up to God with ever-increasing power, and bright expectation of a gracious answer.

And now let us give a word of greeting to our Juvenile friends.

'Thou hast the dew of thy youth.' We want your freshness, your enthusiasm, your zeal, the warmth of your first love. Much of our hope for the future centres on you. Be in earnest in work; still more earnest in prayer.

VOL. VI.

E

It is to you Jesus says, in more senses than one : 'They that seek Me early shall find Me.'

To each and all our friends we offer a hearty greeting. The sound of the Master's chariot-wheels is not far distant. He may soon come to take from us an account of our stewardship, and to those who look for Him—aged, middle-aged, and young—oh, what a sunrise will that advent be !

M. WEITBRECHT.

The Fruit of the Spirit.

A BIBLE READING ON GALATIANS v. 22, 23.

By the REV. H. E. FOX, M.A., Vicar of St. Nicholas, Durham.

FRUITFULNESS was a law of the first creation (Gen. i. 22, 28), and is not less such for the new man (John xv. 16 ; Rom. vi. 22 ; vii. 4). In each case the principle 'after his kind' holds good (Gen. i. 11, 12, etc. ; Matt. vii. 17 ; John iii. 6). Spiritual fruit therefore will be 'after the Spirit' (Rom. viii. 5). A clear resemblance will be manifest between the 'mind of the Spirit' and the 'fruit of the Spirit.' The perfect development of productiveness in Him to whom the Spirit was not given 'by measure' (John iii. 34 ; cp. Gen. xlix. 22 with Psalm lxxx. 15, 17) is both the test and pattern of ours. Our 'much fruit' (John xv. 8) must correspond, at least in kind, to His (John xii. 24). This will be seen by looking at the details of Gal. v. 22, 23.

LOVE must be first ; for not only is 'Love of God,' but 'God is Love' (1 John iv. 7, 8) ; and therefore to 'know the love of Christ' (*i.e.* the love which Christ has) is the way to be 'filled with' (or up to) 'all the fulness of God' (Eph. iii. 19). And for this end Jesus Christ has declared the Father's Name to His people, that the love which He Himself received as the 'beloved Son' might be in them, and He in them (John xvii. 26). Hence it will show its source by fixing itself divinely on God for its supreme Object, and on man for the sake of God. It was so conspicuously and pre-eminently with Christ (Ps. xl. 8 ; John viii. 29 ; 1 John iv. 9), and should be so with His disciple (1 John iv. 11, 13). For example, love will prove itself to be a true fruit of the Spirit by being, as Christ's love, *unfailing* (John xiii. 1 ; 1 Cor. xiii. 8) ; *undeserved* (1 John iv. 10 ; Rom. v. 8 ; Matt. v. 46-48) ; *unflinching* (John xv. 13 ; x. 11 ; 1 John iii. 16) ; *inexhaustible* (Phil. i. 9 ; 1 Thess. iii. 12, etc.).

JOY and PEACE may be considered together,—not because they are

the same, or that one is only an intenser form of the other, but that both are specially selected as Christ's parting gifts to His Church, and as given in that form in which He Himself possessed them. Note the emphasis in each case: '*My* peace,' '*My* joy' (John xiv. 27; xv. 11; xvii. 13). Christ's own peace—if faith may penetrate such mysteries—lay in perfect communion with the Father (John viii. 29; xvii. 25, 26); His joy in unity with His Father's will and in fulfilling its purposes (Luke x. 21; Acts ii. 28). Thus not only are joy and peace to be had nowhere but in Christ (John xvi. 33; 1 John i. 3, 4), but they are especially among the first-fruits of the Spirit in those who believe in God (Rom. xv. 13). Notice therefore the largeness of the measure so often associated with these two, as 'abundance of peace' (Ps. lxxii. 7); 'perfect peace' (Isa. xxvi. 3); 'passing understanding' (Phil. iv. 7); 'fulness of joy' (Ps. xvi. 11); 'unspeakable and full of glory' (1 Pet. i. 8).

LONG-SUFFERING, GENTLENESS, GOODNESS are a kindred triplet, and fitly follow; for long-suffering without love is only apathy, gentleness without joy loses all its beauty, and goodness without peace is but hypocrisy, but as the Spirit's fruit they are very God-like graces (Exod. xxxiv. 6; Neh. ix. 17; Rom. ii. 4; Eph. ii. 7; 2 Thess. ii. 11), and most manifest in Christ Himself (Isa. xl. 11; Matt. xii. 20; Titus iii. 4; Heb. xii. 3). Thus think of the long years of Nazareth obscurity,—His patience with the sinful (John iv.), with the sorrowing (John xi.), with the dull (Luke xxiv. 25-27), with the doubting (John xx. 26-29); His tenderness with the young (Mark x. 13-16); His pity for the erring (Luke vii. 37-50; John viii. 2-11). Therefore, also, His servant will be gentle and patient (2 Tim. ii. 24), 'slow to wrath' (James i. 19), and specially as one filled with the Spirit (2 Cor. vi. 6; Eph. v. 9; Col. iii. 12).

It may seem strange that FAITH should find its place after the other fruits of the Spirit. Is it not the channel by which the Spirit's grace comes to us? (Rom. xv. 13.) But there is a reason in this, for graces act and react, and Faith here is not only trustfulness, but trustworthiness. Is it not striking that, in both these senses, Christ's own faith should be spoken of to prove to us His true humanity and to be an example to us? (Heb. ii. 13; iii. 2.) It is this grace which gives to the child of God one of his sweetest names (Acts v. 14; 1 Tim. iv. 12), and he is faithful as well as full of faith (Heb. iii. 2, 5; Matt. xxv. 21; Luke xii. 42; Titus ii. 10).

MEEKNESS, again, is one of those fruits to which Christ Himself refers when calling us to be like Him (Matt. xi. 29; 2 Cor. x. 1). And so some of God's greatest promises are made to the meek: 'They shall eat and be satisfied' (Ps. xxii. 26); 'They shall inherit the earth' (Matt. v. 5);

'God will guide them in judgment;' 'He will lift them up;' He will beautify them with salvation' (Ps. xxv. 9; cxlvii. 6; cxlix. 4),—and therefore the command to show 'all lowliness and meekness unto all men' (Titus iii. 2).

TEMPERANCE of course here, as elsewhere in Scripture, is self-control in its fullest sense, *i.e.* all the lower parts of our human nature brought into subjection to the highest. We may see this fruit in Christ's character rather by what is not said than by what is said. How rare the references to His bodily wants! and even that word in the supreme moment uttered not so much as a complaint for what He suffered, as to fulfil the Scriptures (John xix. 28). Hunger, thirst, and domestic comforts, are all forgotten in doing His Father's will (Matt. iv. 4; John iv. 32; Luke vi. 12; ix. 58). And just as His disciple has taken up his cross, he has crucified the flesh with the affections and lusts (Gal. v. 24). He is 'temperate in all things.' 'He keeps under his body, and brings it into subjection' (1 Cor. ix. 25, 27). Temper and tongue, tastes and prejudices, intellect and feeling, are all controlled by the gracious discipline of the indwelling Spirit (Ps. cxli. 3; Prov. xvi. 32; James i. 26; 1 Cor. ii. 13; Phil. iii. 7).

'Against such there is no law'—not even the universal law of death and decay, which sooner or later affects all other kinds of fruit (John xv. 16; Rom. vi. 22).

How the Victory is to be Won on the Mission Field.

WHAT is the greatest trial of missionary life? Is it sickness? or the exhausting climate? or the daily toil in stifling lanes of crowded cities, or amongst the ruder populations of mud-built villages? No; it is the missionary's joyful boast to say, 'None of these things move me, neither count I my life dear unto myself,'—only let her be doing *her* part in obeying the Master's last command, 'Go ye into all the world, and preach the Gospel to every creature.'

What is it, then, that has the power to make her heart sink within her, to make 'her hands hang down, and her knees grow feeble' in the fierce conflict with the might of Satan, and his sharp-edged tools of ignorance and vice, bigotry and idolatry?

Ah! is it not rather this?—

When some convert, taught, watched over, prayed for, turns back from following Christ by renunciation, or by falling into open sin which dis-

honours Him fearfully before the heathen. This is what tries the faith and courage of the missionary almost beyond the power of words to tell.

But are such trials a necessary part of missionaries' experience? No; thank God! How many there are of whom they can say with the Apostle, 'I have no greater joy than to hear that my children walk in truth.'

But this does not make it less hard to bear when one who has seemed steadfast falls away, or becomes an open reproach to the name of Christ.

Does not the missionary, at such times, bow down before God, deeply lamenting whatever has been wanting in herself, and confessing her own negligence in constant prayer for these weak babes in Christ?

But is it the missionary alone who has to do this?

Does it not, ought it not, to come home to Christian women in England, 'What about myself? Am I doing *my* part in pleading for these converts? Am I strengthening and upholding the missionaries' hands by yearning, earnest prayer for them, their native workers, and for those who have been brought out of the deep darkness of their own false religions?'

Alas! is not the falling away of weak believers, the oft-lamented want of spirituality amongst native Christians, a plain proof that God's people at home are not doing their duty in this matter?

As one of the China Inland missionaries said at Peking, 'I am more convinced than ever . . . that on one's knees will the battle be won in China.' So it is with India: on one's knees there and at home will alone the battle be won for Christ.

Perhaps there is not sufficient comprehension of the fearful temptations that beset those who forsake their own religion,—the systematic underhand working on the part of relatives and friends; the insidious attacks of those specially trained for the purpose of undermining the faith of the new Christians; the still remaining influence of the old delusions, which during the most susceptible period of life were an integral part of being; earthly advantages, human affections. Ah! who can tell the countless snares awaiting the convert on the threshold of the new life, and long after?

Is there not too much generality in the prayers that are offered for the work in India, too little pleading of special cases, too great a want of definite petition for definite purposes?

Now that missionaries, thank God, are multiplying, and stations increasing, there seems a danger of the work being more and more regarded *en masse*, to the exclusion of individual remembrance at the Throne of Grace. The C.E.Z.M.S. Cycle of Prayer supplies the basis for general petitions, but something more than this is wanted if the stern conflict now being carried on in India is to end in victory for the Cross.

It is the individual taking to heart of individual missionaries, individual native workers, individual converts, and bearing them up, not fitfully, not occasionally, but in continual remembrance before God.

That there is a difficulty to many minds is apparent from what has been sometimes said, and perhaps more often thought, 'The reports are so long, and there are so many of them, it is almost impossible even to *read* them all.'

This would be completely obviated if, besides taking a general prayerful interest in the work as a whole, particular Stations were, so to speak, *adopted*, it may be only in secret, between themselves and God, by particular people, and remembered in daily prayer as a loving *duty*, never to be forgotten.

O the refreshing from on high, the outpouring of the Holy Spirit, the growth in grace, the steadfastness of faith, the increase of zeal, and love to souls, that would accrue alike to workers, converts, and native Christians if this were done !

The yearly reports from each Station, or portion of work in a Station, with the frequently occurring incidental notices, would form the groundwork for the year's petitions ; but how often and how gladly would not the missionaries furnish privately the names and cases of those for whom they crave pleading prayer.

And for the missionaries themselves, besides the help of knowing that the burden and the care were thus shared by one and another at home, how the kind sympathising letter, without necessitating a reply, an occasional Magazine, or interesting paper, especially in the long monotony of the hot season, would be, as it has often proved, a needed refreshment in perhaps a very weary hour.

Home claims are so pressing, home work so engrossing, it would seem in many cases as though they alone constituted sufficient subjects for intercessory prayer. But it is 'the earth' that is to 'be filled with the knowledge of the Lord,' and no blessing on home work will be lost, but infinitely increased, if hearts are enlarged and sympathies widened to extend the circle of blessing to the 'regions beyond.'

'Ask of Me, and I will give thee the heathen for thine inheritance.' If millions yet have never heard the Gospel ; if Christ is coming, it may be speedily, to require them at our hand ; if the fight becomes fiercer and the conflict hotter as Satan sees the end approaching,—then must Christians be up and doing, and whether the heart goes out chiefly to India, Africa, China, or America, on their knees—where the battle must be fought and won—be earnest, *persevering*, faithful soldiers of Jesus Christ. Z. M.

Miss Clay's Arrival at Ajnala.

IT would not be a surprise to any one that the announcement of Miss Clay's landing in India was hailed with intense excitement and delight by all the workers, both English and native, of the Punjab Village Mission; but possibly none would be prepared for the demonstration made by the Mussulman and Hindu servants attached to the Ajnala House on the arrival of the 'Mother of the Mission' in her new home.

During the previous fortnight small preparations had been going forward; annas and pice were collected in order to get up some 'tamasha' on that happy occasion.

The seedling thought of our native helpers speedily spread throughout the whole compound, and day by day something was added, and with such a hearty good-will as is seldom seen even in England.

The long-expected day came at last; and on Saturday, November 21, Miss Clay drove out from Amritsar, reaching Ajnala soon after two o'clock. Some few of the servants had seen her before she left for England, but more only knew her by name as the 'bari Miss Sahiba.' Nevertheless the flame of love was kindled in every breast alike, and Christians, Mussulmans, and Hindus united to do her honour. By 10 A.M. a dozen or more men sallied forth about half a mile to meet her. When, four hours later, the tum-tum (small two-wheeled carriage) appeared, a shot was fired to give notice at the house.

Then the horse was unharnessed, and willing slaves, seizing the shafts, and pushing behind, drew her along in right royal style. A tall banner of red and blue led the way, bearing, in letters of gold, the words, 'Blessed is she that cometh in the name of the Lord,' and a golden cross below. The Sardar of the neighbouring village attended the procession on horseback by way of polite attention.

A native band had also been engaged to make 'a joyful noise,'—more cannot be said of it; but this end it nobly accomplished! A second shot was fired, and Miss Clay was drawn up beneath an archway of green at the entrance of the compound. *Vis-à-vis* to her stood the whole row of our native Christian women, such a picturesque group, in their brilliant and various-coloured skirts and clean white chuddars. They handed Miss Clay a paper, with the words of a very pretty little 'Welcome' hymn, written by one of themselves, which all joined in singing.

The drive was lined with a hundred little flags of gay colours; many

more, flying on the roof, made the whole place look so lively and bright. Another archway, and another banner, inscribed with Matt. xxviii. 20, were all too quickly passed, the eager runners drawing the tum-tum to the front door.

Very many from the neighbourhood had gathered to witness the arrival, but Miss Clay's heart was with the dear Christians, and naturally she bestowed her first attention upon them. They at once all came into the drawing-room, and the first happy moments were sanctified with prayer, led by our blind catechist, Moti Sal.

The texts on the banners had been chosen and designed by our Mussulman Munshi, who has been for three years in the service of the Village Mission, and on this occasion acted as master of the ceremonies.

The gardener had stocked all the rooms with flowers, and also presented the heroine of the day with a tasteful bouquet.

This was by no means the end of the proceedings. The sun had scarce set when all round the house, stables, the Christians' houses and well, between two hundred and three hundred little lights began to appear, —the true native fashion of illuminating, and one of the prettiest that could well be imagined. Then followed fireworks, splendid rockets, and many sorts of unnameable things, ending up with three fire-balloons, all of which, alas! very soon caught fire, and came tumbling down, to the great disappointment of the buyers.

This over, mattings and carpets were spread on the ground, and we all (with the exception of the Hindus, who could not risk such defilement) sat down together to a meal of rice and curry, provided and prepared by the Mussulmans for themselves and the Christians. This was perhaps the best feature of the day, for it showed the sinking of differences in a common joy.

The full moon overhead afforded ample light for a sight not to be despised,—Christians in one circle, and Mussulmans in another, eating of the same food. We praise God for *this* link, and pray for a deeper and truer union, even love to Christ Himself.

Let it not be supposed that the people had been urged thus to welcome Miss Clay. From beginning to end it was purely and entirely native good-will, and is an evidence of the generous spirit of these splendid Punjabis, and of their appreciation of our living amongst them.

Sowing and Reaping, or Labour in the Field.

‘While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.’—GEN. VIII. 22.

BURDWAN.



SHORT account of Burdwan was given in *India's Women*, March 1885, p. 65, which describes the district as ‘noted in former days for the depredations of robbers, and its Rajahs famed for their liberal support of idolatry.’ The change that British rule has effected in the outward aspect is not greater than the hoped-for results of the object we have at heart. The name of Burdwan means beautiful and fertile, and that name should be justified in a far higher sense than those who gave it could comprehend.

God’s promise that seed-time and harvest shall not cease is equally faithful in the natural and spiritual world. If our reports, telling of hours of darkness that give place to brightness and encouragement, remind us that day and night must succeed each other, we know that each season is only bringing us nearer to the time when the whole earth shall be beautiful and fertile, being filled with the knowledge of the glory of the Lord.

MISS E. MULVANY’S REPORT.

“How can I write my report this year? There seems nothing new to say.” Such are the thoughts that come into one’s mind. Then follows the earnest desire that this report may be given as in the Lord’s sight and for His glory.

‘We have had abundant cause for praise during the past year. We and all our staff have been kept in comparative health and strength.

‘The visitation of cholera was by God’s mercy kept in check, though there were three or four deaths in the village just behind, and two of our servants—one a valuable bearer—were taken after a few hours’ sickness; yet the Lord, in mercy, spared our immediate staff. One of our teachers had a threatening, but, by God’s blessing on prompt measures it proved slight. It was touching, on the morning she was taken ill, to see her little daughter, quite unconscious that any of us saw

her, for some time on her knees in earnest prayer that God would restore her mother. Our hearts gained fresh courage. The serious symptom in her case was the sudden exhaustion appearing from the beginning. One of our little girls, from our big school, and her father were cut off within a few days of each other by cholera. Dr. Purves, the Civil Surgeon, ordered us to go away for ten days or a fortnight. Great thanks are due to the exertions made by the doctors and municipality. The supply of pipe-water was also a great boon. But for these two preventing causes the disease would have made more progress. The fever here is decreasing steadily every year. Up to November there was scarcely any sickness, but since then, I am sorry to say, we have had some cases, chiefly because the cold weather has been late. Now it is again decreasing.

'We have to be thankful that the floods, which caused so much trouble in other districts, were not in the town of Burdwan, and were *very slightly* felt in the outlying district.

'The attendance at church of those who profess Christianity has increased so much, that now, instead of the slur and argument being cast against Christianity, that Christians do not attend to their religion, and that it exercises no power over its professors, I hear remarks on the consistency of Christian people. Only those engaged in mission work know how closely the conduct of professing Christians is watched, and what a help or hindrance it is to the cause of Christ in this land.

'This leads me to speak of a most interesting visit we had from the Bishop of Calcutta last month. We all felt it was attended with great blessing. English service was held in the morning, with Confirmation for one candidate, and afterwards the administration of the Lord's Supper. The Bishop gave a beautiful address on the words, "The fellowship of the Gospel." He brought out two thoughts very prominently: Christ Jesus was "the Gospel;" "fellowship" was with all those abiding in Christ, from the highest to the lowest, no matter how far separated by place, position, or nationality—as the branches of a tree are directed north, south, east, and west, perhaps never come together, yet are united, all drawing their nourishment from the same root.

'In the middle of the day the Bishop visited our Bazaar Girls' School, where all the children from our three schools were assembled. He was much interested, and made close inquiries on many subjects connected with the schools, teachers, children, their parents, our system of education and discipline. The children recited Bengali and English pieces very well, and sang both English and Bengali hymns. They did ample justice to Miss Daniell and the teachers, who take a great

deal of pains with them. The Bishop then gave a short and suitable address to the children, parents, and, lastly, to us who were engaged in teaching and managing the schools. He remarked that teachers, if they do their duty, must give themselves entirely to their pupils, and the best way to do this is to give themselves first to the Lord. The Rev. P. M. Rudra, our pastor, kindly translated all into Bengali. In the afternoon, at 4.30, a Bengali service was held; some 60 attended. Mr. Rudra's infant girl was baptized, when Mrs. Tayler, the judge's wife, stood proxy for Mr. Tayler, who had promised to be godfather, but from press of work was unable to be present.

'The evening service was followed by an earnest appeal to the candidates for confirmation from the Bishop, translated by Mr. Rudra. Eight or 9 were presented by him for confirmation; 5 of these were Bowries from a village near Assensole, not long since baptized, aborigines of low caste.

'After the service two of the women, who did not know how to read, asked if we would open a school so that their children might learn. They said, "There are so many who would learn if we only had a school."

'Mr. Rudra has kindly shared the offertory with us, and has agreed with me it would be nice to devote it to this purpose. He is most earnestly trying to get land, and arrange at once to build a school and house for catechists. By and by he hopes to build a church. The Roman Catholics have already induced 5 out of some 50 converts to join their Church.

'Mr. Rudra would much like our Society to take up this school, so that there might be one for girls. He feels very strongly that the more our two Societies, the C.M.S. and C.E.Z.M.S., work hand in hand in our different stations, the stronger, more lasting, and more extensive will the work become.

'Will our friends pray for this effort

to form a new church among these new converts, who are going on quietly as before, just earning their livelihood by agriculture? Will some one come forward with the means, too, so that we may quickly establish the school, which will not be exclusively for the Christian children, but will be open to the heathen? We could place some good native female teacher, of a suitable age, near the catechist and his wife to work with them.

'Our schools are our greatest and most important centres of influence and work in this place. We have access through the children to the parents, and are kindly received and welcomed in some 100 houses. They feel we are their true friends.

'I have observed of late the personal interest and care the mothers have begun to take in their daughters' education. They sometimes send for Miss Daniell or me to complain if they think their little girls are not getting on fast enough. If we point out that it is the fault of the child, or their fault for not looking after the preparation at home, they are often quite ready to acknowledge it. Nearly all our girls in the big school are now assisted at home by some male relation, pundit (or master), in the preparation of their English and Bengali lessons.

'The moral and Scriptural training and teaching is never lost sight of by all our teachers; the influence upon the children's conduct is very marked. I especially notice the improvement in truthfulness, honesty, and uprightness. They do not attempt to deceive us, as they used, to cover a fault, but have courage to speak the truth. This is as a rule; of course there are exceptions.

'There are about 44 on the roll, average attendance 38, in the big school; 31 at Noshkardigger, attendance 27; and 16 or 17 at Royan. Two of the eldest girls went in for the two examinations in the Hitakari Society last March, and both gained certificates. Both have left us: one

has gone to the Bethune School in Calcutta, and the other is considered too old to come to school.

'Three girls went in for the first examination: two gained certificates, and one obtained a scholarship. We hope to send up a good many in March next, if spared, for the first examination.

'The fees for school and conveyance amount to about Rs.40 per month. We have very nearly realised the cost of an omnibus, which will be a great boon, as it is difficult now to seat all our teachers, and the children whose parents wish conveyed to school. The estimate has been given, and Mr. Walton is having the plan drawn, so I hope in three months it may be in use. It will also set a gari more free for my use, which may enable me to do more in visiting the villages.

'The Noshkardigger school has increased so much that we have had to give Rajmohini some help. Nobo Kumari, who used to assist Bishom Vrumari with the little ones, has gone there, and we hope to have a girl from the Normal School Training Class at Christmas to take N.'s place. Two girls from this school will, we hope, be ready for the first examination in March.

'They are all getting on nicely in their studies. Three of our teachers hope to go in for their third grade examination this month in the Normal School at Calcutta. Rajmohini Palit has obtained her Bible, for seven years' faithful service this year; Miss Highton kindly got it for her. The school at Royan is small, but the quality of the work altogether very good.

'Miss Gore's report will, I am sure, be very interesting. God has granted her blessing in her visiting and evangelistic work. It is a comfort to me to know that the part of the work in which I have been lacking she has supplied. The amount of real business, and the calls upon my time, in connection with the schools, Zenanas, and general management, prevent my going

about with the Bible-women as I should like ; but I do trust the little word here and there He gives me the opportunity of saying, and the advice I am constantly giving the mothers on the training and treatment of their children, may not be lost.

'Our Zenana work is very small, but satisfactory as regards progress, both in secular and Bible studies. Ruth is still going on with this branch. I have a very nice pupil in English, whose husband was educated at Cirencester College, and who is now assistant magistrate.

'Let me say one thing which is pressing much upon my mind. I long to see more done for our native Christian women and girls, both in an educational and spiritual point of view. I wish our Society might listen to Mr. Rudra's appeal made in one of last year's Magazines for some lady, or ladies, to be sent out especially for this work. Mrs. Weitbrecht in one of her papers remarked that there were now enough native Christians to evangelise India, if prepared and baptized by the Holy Spirit. Let us do more to improve our Christian women in this country, as Miss Neele and others have done, and then let them go out and evangelise.

'The Widows' Class is a movement in the right direction, but we want to reach the married women and their children. There are scarcely any mothers' meetings or Bible classes as in England. Can we be surprised, then, that we find the wives of the pastors and catechists in many instances not at all equal to their husbands? The standard of education is lower, as a rule, among the Christians than in some of our Hindu schools. I am not now alluding to Miss Neele's school, where the education is thorough, and the girls taken up to good standards. We feel so often that unless the work among the men goes on side by side with the work among the women it is much hindered. How true it is that "the harvest truly is plenteous, but the labourers are few"!

'We have to thank our kind friends, Mrs. Arbuthnot, Mrs. Babington, Miss Hunter, and Mrs. Bourdillon, for the nice things they are sending to us. We expect to get them about the 12th.

'Now I must close with thanks to all who, both in this country and in England, help us by their means and prayers.

E. F. MULVANY.

'BURDWAN, December 1885.'

MISS GORE'S REPORT.

'The Zenana missionary work in Bengal for 1884 was closed and folded in by a day of special and devotional services, which were held in Calcutta on Tuesday, December 23d. The greater number of our missionaries and teachers were present. Such days are helpful and refreshing, for with constant giving out in our work it is blessed to have a day put aside from time to time for the special purpose of drawing refreshment from the "wells of salvation," and by this communion strengthening our fellowship as workers together "in the furtherance of the Gospel."

'In January I was given the experience of a new kind of missionary work. For three weeks I was with Mr. and

Mrs. Williams and Miss Sugden in the Nuddea district, camping out in tents, and working in and round a small town called Mehrpur. It was so enjoyable; but as this has been already mentioned in our Magazine, I need not write more about it here, only that I long for the day when each Mofussil Zenana Mission Station will have its own camping apparatus, and be able to go round to some of the distant villages in the districts in the cold season.

'Tuesday, Thursday, and Friday work.—These are the days that I visit ROYAN. I thank God for many happy work-hours there this year. The school is still very small, but yet I am not discouraged, for the children come

regularly, and appear to love their school. They have learned several texts by heart, and on the days that I attend we have a plan for the girls, directly after the prayers and hymn, to repeat a verse from memory, turn by turn, and if a girl is not ready with her verse, she is passed over and the next repeats one. The children are very fond of singing. The Inspector Babu examined the school last May, and wrote in the register-book that he was exceedingly pleased, and that he did not know of any patshala where, in the same space of time, the children had made such progress in reading, writing, and arithmetic. The small number may be accounted for by the non-appreciation of education for girls, and unreadiness to give even a very low fee. My teacher, Sharoda, is painstaking, especially in the Bible lesson and verse teaching.

'In the Zenanas there are several women who listen very attentively to Bible teaching. I can see progress and a growth of interest this year in comparing it with last year, and yet I do not dare to speak too strongly, for while I think one minute of an instance of encouragement, I remember the next that a little time after at the same house there was not nearly so much interest shown.

'I have been told during the year by two or three women that they would like to come out and join us, but I fear this wish is caused by wanting to escape certain family troubles, combined with a sense that there is sweetness and comfort in our Christian religion. Yet I was very pleased with an answer which one of the women in question, called K., gave me lately. I said, "Why do you want to join us?" And she replied, "Because I think your Jesus can give me light."

'Since then we have had another reading together; she came into the courtyard of a house where I often go. I was sitting on the verandah reading to a young widow called S.,

and K. did not at first come near. She had just come in from bathing, and was standing in the court drawing her fingers through her long hair to dry it in the sun. Presently she sat down by S. and listened quietly while I read and said some words on that clear and beautiful passage from St. John xii. 44-50, and they learned by heart the 46th verse, "I am come a Light into the world, that whosoever believeth in Me should not abide in darkness." I had remarked to K. in the course of the visit, "If you really want to learn more about Jesus, you ought to read the Bible twice a week with me." She listened, but said nothing. Then I sang a Bengali hymn. They were so pleased that they made a lad, who was sitting and listening very closely, write the words at my dictation, that they might learn it. When I went to the same house last week I found that the mother of the widow had learned much of it by heart, and as I sang it over again, she looked so pleased, and muttered the words after me.

'I have just got another pupil in Royan, a Bow, the wife of a police inspector Babu, who, after twenty years' service, is pensioned off, and has come to live for a while in his father's house. (A wife is called a "Bow" in her father-in-law's house.) I saw her husband, and he agreed that I should teach her sewing and arithmetic. That there might be no misunderstanding, I said, "You know, Babu, I believe, that wherever we give lessons we always teach God's Word." He smiled, and said, with the little turn of the head that Bengalis give when they express consent, "Ha! she may listen, it will do her no harm; I wish her to listen. I myself have read the Bible. Once I went to the place where you have now a girls' school; at that time it was a school for boys, and Neele Sahib taught there; he was a chief and learned man; he loved this country very much." I find that this Bow, before her mother-in-law's household, is very particular to observe her

Hindu duties. She will not take anything from my hand. I have to lay it down before her, and then she takes it up, and she lays her slate or book down before me, to avoid touching me.

'Last week, when we were alone together, she was quite careless about this: we handed the books and slate backward and forward; she asked me to set her watch by mine, and, when reading the Bible to her, she asked me to let her take my Testament in her hand and read herself. She is very intelligent, and takes particular interest in the Bible; her answers are very thoughtful. I think her husband must have talked over with her what he knows of Christianity. She seems to believe in the Divinity of our Lord, which is very often a stumblingblock, though, I believe, generally with the men more than the women.

'C., another regular pupil, is a girl who, just before the last Durga puja, was withdrawn from our Royan school, not by the wish of her parents, but by the command of the boy to whom she was married when very young. He is at present in Assam.

'I am glad to say her parents were so pleased with her progress in school that they are allowing her to read at home. I go to her twice a week.

'There is a stirring, also, among the men in Royan, but, alas! they can get very little help, for Mr. Rudra is often compelled to be away from Burdwan and its neighbourhood. It is so true that the men and the women must both be taught, or we cannot expect very much result.

'In the last hot weather ten Brahmins in Royan were longing to be instructed in Christianity, and one of them asked me to teach them. Mr. Rudra was in Calcutta, and would not be back for some time, so I could not appeal to him, but Mr. Bhattechajee, of the Scotch Free Church, was staying in Burdwan with his son-in-law, Mr. Chowdry, doctor to the native hospital. I asked him if he would kindly go over

and talk with these men, and he was willing, and spent an afternoon teaching them and answering their questions. Since then Mr. Rudra has been able to pay one visit, and he is most anxious to do more, but to get the time is just at present an impossibility.

'Now and again, at wide intervals, a catechist and our evangelist, Bannerjee Babu, speak at Royan to the men, but they are in need of regular teaching; it is only half work to teach the women and to have hardly any work going on among the men.

'*Wednesday work.*—*Kanchannagar.*—Ruth and I visited this village together for some months every week; in the extreme heat we were obliged to give up, but in the end of June we began again. Since our return from the long holiday, Bishmis Ma, our Bible-woman, has been my companion.

'In one house, where the mistress listened well, we have bitter disappointment. She was ill when we returned from our holiday, but after a week or two, when she was better, we went as usual. She listened, but all at once, when talking about Ram, and pointing out one of his actions that proved he was not God, she worked herself up into a very angry state, and said bitter things which were terrible to hear. We went away very quietly. Poor thing! she had the civility to say to the Bible-woman, as we were leaving, "Come again."

'In some houses in this village they are pleased to listen, and one old woman, in particular, who is very taken with our old Bible-woman, listens to her in rapt attention, and is angry when the children make a noise and interrupt the talk.

'We have not been successful as yet in hearing of a house for a girls' school in Kanchannagar. It is an intensely heathen place, and I believe the Babus are set against our having a school here; but we know that, if it is God's will, the way will be made clear. They watch for our coming, Wednes-

day by Wednesday, and we get many very attentive hearers; the men are eager to take tracts.

'Monday work.'—On this day Bishmis Ma and I visit in turns two parahs in Burdwan, Radhanagar and Sham-sagar, and two villages, Rani Serail and Naree. In Burdwan I am surprised to see how many houses have been opened through the Bible-woman, and this is for Bible teaching alone; she introduces me to them.

'One house I must mention, which is in Radhanagar, a parah of Burdwan, where are living G. and her young daughter T. One day I went into their house quite unexpectedly. To get out of the sunny court, I turned into a little square room, the nearest at hand. No one was there, and the only things in the room were a bamboo mat, a bolster, and two little books lying close to it, open. One was *Peep of Day*, Part I., and a *Children's Friend*, in Bengali, which I had left at the house. The mother and daughter had been reading. They have read *Peep of Day* through and through, and whatever scrap of Christian literature they pick up is devoured by them.

'G.'s husband has no objection to their reading. He was educated in the

former C.M.S. school in Burdwan. G. confesses that she believes in our Lord Jesus Christ, and that she only honours the one true God. We have given her a New Testament. She says, "I am only a woman, and I have my husband and children; what can I do? I cannot leave them." Please, dear friends, pray for the four Royan women, and G. of Radhanagar, in Burdwan.

'In our mission house Miss Mulvany has started a missionary prayer-meeting with our helpers every Monday morning, from eight to nine. It is a blessed hour, and I often feel so glad that, week by week, we may open our work with prayer and praise and God's Word.

'Our long holiday, from September 7th to November 2d, was mostly spent at Simla, and very much benefit we both gained in that clear, bracing climate, in the enjoyment of our friends' hospitality and great kindness. Certainly we have the privilege of asking God to bless them greatly in all they do for furthering Christ's blessed work, and you, too, dear friends in England, who are constantly helping us on by your loving prayer.

'MARY GORE.

'BURDWAN, December 7th, 1885.'

KRISHNAGUR.

Miss Collisson, the senior missionary at this Station, who arrived in India, after some months' leave of absence, in November, has already written of her satisfaction at resuming her work and finding the hopeful condition of the Mission.

A short account of Krishnagar will be found in *India's Women*, March 1885, p. 71.

Miss Dawe's report of answers to prayer, anxieties mentioned last year removed, opposition becoming a means of the furtherance of the Gospel, and a general increase of work, will encourage all who are interested in Krishnagar. The one hindrance to taking advantage of enlarged opportunities seems the want of workers and means, and this matter belongs to friends at home.

MISS DAWE'S REPORT.

'In commencing the report of another year's work, I feel that we have very much for which to thank God and take courage. We have to thank

Him for strength to carry on His work, for much encouragement, for enlarged opportunities of carrying our message to the women of this district, and for our new worker, Miss Blond, who joined us in April, and whose help has been most valuable. We are now looking forward to Miss Collisson's return, and to a happy season of work with her. Owing to the severe earthquake of July 14, we had to leave our old mission-house, which had been very much shaken, and was pronounced unsafe, and are now settled in one larger and more healthy.

'The five schools have been going on satisfactorily, especially the one at Goorney, where last year we had so much trouble on account of an opposition school, which for a time nearly emptied ours, and made us fear it would have to be closed. Prayer, however, was answered, and after two or three months of waiting our opponents gave up their efforts, the new school was closed, and all our old pupils returned to us. Since then that school seems to have been especially blessed, and increased numbers have attended it. Visitors always remark on the bright, intelligent answers of the girls, and the extent of their Bible knowledge.

'In August we were able to open a new school at Nuton Shorok, where a nice number of girls, eager to learn, at once commenced regular attendance. Notwithstanding the very heavy rains, which lowered the attendance in most of the schools, the girls here were so anxious to learn that they came regularly, even on very wet days. They are very fond of hymns, and are learning to sing them.

'Many women come to the school at the time the Bible instruction is given, and listen attentively. This school is our sixth, and I feel more strongly than ever that they are perhaps our chief and best means of evangelising the women of India. One friend remarked, after hearing the answers of the children to Scripture

questions, "It is difficult to realise that these are not Christian girls." The early age at which children are withdrawn, on account of child-marriage, still remains a stumbling-block. We have two or three *widows* among the scholars, and one day a little child of five came in late, and the teacher remarked, "She has just returned from her father-in-law's house."

'The number of Zenanas visited has considerably increased this year, and is only limited by want of workers, as we constantly get invited to fresh houses which we are not able to open, our time already being so fully occupied. In the early part of the year we were cheered by the baptism of the pundit's daughter, of which an account appeared in *India's Women*. The family are now living in Calcutta, and Dr. Baumann gives me good accounts of the progress of the mother and elder daughter.

'Hemangini, the widow at Santipur who has asked for baptism, is still closely shut up by her relatives, and not allowed to receive Christian teachers. On one occasion, when I visited Santipur, I made an attempt to see her, but on reaching the house I was not allowed to go up-stairs, and a woman told me that Hemangini had gone away. I felt sure, from the expression of the woman's face, that this was an untruth, but as several people began to gather round, I saw it was useless to do more, and went away disappointed. The next morning, however, I got a letter from Hemangini, telling me that she had heard my voice the day before, and tried to get down to see me, but had been prevented. I still continue to receive letters from her, and hope that in God's own time He will make her way clear.

'Of the two Brahmin women of whom I wrote in the last report as having been removed from Krishnagur because of their desire for baptism, one returned some time ago, and we have been allowed to visit her again. She still expresses a desire to

come out and profess her faith; and now the second has also returned, her husband having meanwhile died. She, too, to our great joy, has continued firm in her faith. On one occasion one of these two women was busily engaged in some household task at the lesson-hour, and did not at once come. The other remarked, "We are like Mary and Martha—one is sitting to listen, and the other is busy about the house." Will our friends pray especially for these two interesting women?

'In a house opened this year, one pupil is a very intelligent woman. She is deeply interested in the study of the New Testament, and we have every reason to hope that the seed is taking root in her heart. She is very fond of her hymn-book, and one day showed me that she had put a mark against several hymns, which she said were her favourites.

'Another pupil always welcomes me very warmly, and there are generally several women gathered in her house to listen to the Bible message. When I had been prevented one week from going there, I was greeted the next time with, "Why did you not come? What have I done that you stayed away? I have been so sad ever since, and feared you were not coming again." One day she was busy making idol ornaments, and I told her of the sin of making and worshipping idols, and that she was thus partaking in it. She said, "I do not worship idols; I never have since you have taught me of Jesus; but I did not know it was wrong to make these ornaments, as I only do it to earn some money. Now that you have shown me how sinful it is, I will never do so again. From to-day I will not do any more of this work."

'The Mohammedan pupils, whom I mentioned in the last report as being very bigoted, have given us much trouble this year. Every visit seemed to increase the difficulty of teaching them, they were so very bitter in argument, and even reviled our Master, so

that it has seemed better to give them up for a time. A little later on we may try again.

'The evangelistic work of our Bible-woman, Nestarini, goes on very satisfactorily. She is enabled to reach very many with the Gospel message in surrounding villages, and God seems to be blessing her work. She is now a widow, her husband having died rather suddenly. She was much attached to him, and felt the loss still more as she has no children to comfort her. Her husband and she were both converts, and it was cheering to see the power of true religion manifested in times of sorrow. She bore her trouble with Christian resignation, and the testimony she was able to give to the heathen of the comfort and peace afforded by the Christian's hope in bereavement will have much good effect doubtless. This evangelistic work could be extended indefinitely, if only means and workers were forthcoming.

'The work at Nuddea and Santipur has gone on as usual. I trust we shall be able to give it more supervision on Miss Collison's return. The Bible class for the teachers has been held daily throughout the year, and has been a source of help and blessing to many. We have studied the chapters read by Mr. Richardson's Bible Union, which our teachers have joined. On the 1st of every month we have a prayer-meeting, to which the women of the Christian village are invited, to pray for mission work generally, and our own work in particular. This, too, has been very much appreciated.

'Our warmest thanks are due to all the kind givers of fancy-work and prizes. From the sale of the former (for which we must specially thank Mrs. Gray's working party at Keynsham) we have this year obtained a much larger sum than usual, which has been a great help. The prizes are always eagerly looked for and highly appreciated. I wish to thank the kind friends who have so thoughtfully sent

magazines and books to us. They are always warmly welcomed, both for the sake of the reading they provide and as the token of kind thought for us. The interest taken in the work, and

the sympathy and prayers of those who help us are all most valued, and cheer and encourage us greatly.

'ELLEN DAWE.

'November 1885.'

Miss Blond sends an interesting report of twenty-four pupils, living in twelve Zenanas, of whom the greater number belong to the lower and poorer class of Hindus. There is, however, one young Mohammedan widow, who seems a believer at heart, and only hindered from openly confessing her faith by the fear of her mother; and this is not the only case where the fear of man works a snare.

Space will only admit of one extract from this report:—

'My Thursday's work is of a more interesting and encouraging nature.

"The doctor's little wife," as we term her, is my first pupil. She is a dear little thing, about thirteen or fourteen years old, and I am very fond of her. All her secular studies are in English, but her Scripture teachings she gets from Barth's *Bible Stories* in Bengali, which she reads for herself. She takes great interest in her lesson, and pays good attention when she is left undisturbed by her husband. He is a doctor by profession, but, judging from the time he spends at home, he must have very little practice. Very often he is asleep in the room opposite, but when he is awake and about the house, he is constantly calling out to his little wife to bring him his clothes, give him his breakfast, etc.

'She has no female relative in the house, and is often without a female servant, so she has to do the cooking herself. Her husband, however, is kind to her, and she is always bright and

happy. No amount of work will make her put off her lesson; even if she is in the midst of her cooking she will beg me to wait, while she calls her husband to look after the breakfast, and changes her clothes. He helps her with her studies, so she has them always prepared for me. On my last visit I found her ill with fever, and told her not to trouble about her lesson; but she would not hear of my going away, so she had her chapter from Barth's, and I sang one of her favourite hymns about Christ healing the sick. A friend of hers used to learn with me in her house, but they had a disagreement, and now Padu reads with Miss Revie in her own home. Before passing on to my next Zenana, I must not forget to mention that I asked the Bow if her husband was giving her any medicine for her fever, and, to my surprise, she told me it was not the custom of the Hindus to doctor their own wives; in case anything went wrong, the husbands would be blamed for it.'

Miss Revie also sends a report of the 'daily round,' which tells of growing interest in Christianity, and confidence in the Zenana workers.

CHUPRA.

It is with great pleasure that the work at Chupra is introduced to our readers. There is little doubt that on acquaintance it will recommend itself.

MRS. PARSONS' REPORT.

Widows' Training-Class.

'The long-talked-of Widows' Training-Class for the Krishnagur district was commenced at Chupra in March 1885.

‘Three Christian widows had already been in training for some months under the care of Miss Good at Barrackpore, in anticipation of the opening of the work at Chupra, whither they were now transferred, and joined by a fourth, thus forming the nucleus of a work which we hope and pray may be continually increasing in extent and usefulness.

‘I believe it was the realisation of two great needs amongst the women of the Krishnagur district which led the C.M.S. missionaries to desire the formation of such a training-class, and to urge the C.E.Z.M.S. to undertake the work. The first and most pressing need was a band of earnest, well-trained native agents, as Bible-women throughout the district in Christian and Hindu villages, to instruct the too often grossly ignorant Christian women, and to preach the Gospel of Jesus Christ in all love and simplicity, to their sisters still sunk in heathen darkness and superstition.

‘The second need, so often pressed home upon the superintending missionary, as he visited one Christian village after another, was to find employment for the scores of Christian widows who at their husbands’ death are left entirely without any means of support.

‘The object of our class, therefore, is to choose and train widows who show a real desire to devote themselves to the work for Christ’s sake.

‘Of course at present we must be content with raw material, and not expect women of education as candidates for our training-class; but we are willing to begin at the beginning, and if their is willingness and aptness to learn, together with true piety and good character, we do not hesitate to accept those whose attainments are at present very small.

‘Some neat mud houses, with thatched roofs, built exactly in native fashion, have been put up in our compound for the women. They consist of two blocks, with four rooms in each, opening into a verandah in which they can cook and eat their food. We do

not want to raise them above their own mode of life, but to send them as village women into the villages, to carry on their work amongst the people of their own class without any feeling of superiority, except the dignity and importance of their message.

‘For the first four months we had no assistant missionary, but I always found the services of our Bible-woman Dubi most valuable, and we had also a pundit to teach reading and writing. Dubi has been working for some years as a Bible-woman, and is a standing encouragement to us as a living proof that a Bengali village woman, when filled with the Holy Spirit, and fired with the love of Christ, though possessing the knowledge of no other book than her Bible, may do great things in the Church of God. The character of the women in one of the largest Christian villages has been completely changed, mainly through her teaching and influence, and when she accompanies us in our itinerating, crowds are attracted to listen to her preaching and singing. Her influence over our widows is very valuable, and she is unwearying in her efforts to help them in their studies.

‘When the class re-opened in August, Mrs. Ghosh, a native lady of considerable experience in teaching, was appointed to help me, consequently all objection to the numbers being filled up was removed, and we commenced work again with eight widows instead of four. One of the first four—who was not quite suited to the work—having left, we could take in five new ones. Seven were sent with recommendations from missionaries or native pastors. We kept them all for about a fortnight on trial, and then it was with many tears and lamentations that the two rejected ones returned to their homes.

‘When all were so anxious to be admitted, and bore such good characters, it was difficult and responsible work to choose. One of those sent away showed very little aptitude for

learning, and the other, though bright and promising, was the youngest on the list. We are anxious, if possible, to train suitable *elderly* women, as it would be quite out of the question to send young widows into the villages; they would have to be employed in school work at least for some years.

'Our course of training is to extend over three years, and its object is to give the women an elementary education in reading, writing, and arithmetic, and a thorough knowledge of the Bible and the great principles of our holy religion. It is also proposed that in their third year they should study some simple tracts on Mohammedanism, that they may not be wholly unprepared to meet the fierce attacks of the defenders of the False Prophet. Our chief desire is to place in their hands the "Sword of the Spirit" to teach them where to look for wisdom, to wield it wisely and well, and to send them forth "strong in the Lord, and in the power of His might," to devote themselves to the work of winning souls for Him, to instruct the ignorant, to comfort the mourner, and to proclaim liberty to the captives.

'It was a great disappointment to me to be obliged so soon to leave the work, but Miss Payne (C.M.S.) kindly promised to superintend the class temporarily, and I felt the greatest comfort in leaving the teaching in Mrs. Ghosh's hands, as we had often talked it over together, and I know her to be a competent and devoted worker.

'She has sent me lately a most satisfactory account of the work, an extract from which will perhaps be interesting. We have been trying to give the women occasionally after lesson-hours some practical training, by taking them or sending them with Dubi to visit the sick, or to listen while she preaches in the villages.

'Mrs. Ghosh says: "The lessons go on as before. Two days in the week the four widows of the first class go

with Dubi to preach in the villages. One day I took Rajja and Neta with me to visit the Christians of Arnugshurshree. On the way I was very pleased to hear Rajja and Neta talking about religion with the Hindu women we met on the road, and I began to think, 'These are indeed like children in strength and knowledge, but if God will, He can accomplish great works by their means.' The Lord bless them, and fill them with the Spirit, that in time by their means many may be attracted to Him. . . . In the second class also the widows are learning well. Oruna, whom I thought stupid, is learning with great earnestness."

'I felt very much encouraged by Mrs. Ghosh's letter, and the affectionate wishes expressed for my return. Those at Chupra cannot look forward to it more than I do, and I trust, through God's blessing, next cold weather may see us again at work together.

'I would only add one word more, and that is, to remind those interested in the work what ample scope there is for extension. If funds and workers were forthcoming, the numbers in our training-class might be doubled and trebled. Besides this, Chupra is a grand centre for evangelistic work, amongst the 190,000 women of the Krishnagur district.

'Do not let us allow this ground to lie fallow, which the Master bids us go in and possess in His Name. The members of the Cannock Working Party have kindly promised to send us each Christmas some garments for our widows, as well as fancy articles to be sold for the funds.

'God grant that our training-class may be blessed abundantly, and be the means of sending out many holy women, who shall carry on in secret such a mighty work for Christ in Bengal that hereafter thousands may rise up and call them blessed!

'C. PARSONS.

'CANNOCK, Jan. 12, 1886.'

Mrs. Ghosh has also written a report of the Widows' Training-Class. we regret that space does not admit its being inserted.

We add the following extracts from a report which the Rev. G. H. Parsons has kindly written of the work at Chupra :—

'*Chupra*, a new station of the C.E.Z.M.S., is a native Christian village about ten miles north of the Sudder station of Krishnagur.

'Although the first year has had many drawbacks, the work has been fairly started. We have to thank the Committee for sanctioning the engagement of an assistant teacher. We have secured the services of Mrs. Ghosh, a native Christian lady, formerly a pupil of the Free Church Mission in Calcutta, and trained by Mrs. Macdonald of that Mission. Mrs. Ghosh bore an excellent character, and has not only shown herself thoroughly efficient, but has won the love of the women of the class, and by her quiet, gentle persuasiveness is winning her way in the village, and striving to raise the Christian women to a higher standard.

'I am quite sure you will bear in mind the distinction [between town and village work] when judging of the standard of attainment.

'In the Converts' Home, Barrackpore, high-caste Zenana ladies are received and trained. At the Normal School, Calcutta, the training-class consists of townswomen, or such as know the ways of a town, and will be useful in the Zenana schools of the Town Mission. Here we hope that the Spirit will enable your agents to train

God-fearing and pious women, who know the Bible, though perhaps very little else, but are full of love to a personal Saviour, and who will go in and out among the simple, unsophisticated women of the villages, and tell them in all simplicity the Gospel of the grace of God.

'One of the crying needs of the district is the want of girls' schools taught by Christian *female* teachers. We must have such schools, and a normal female training-class is, I think, necessary.

'I do trust that you will send another lady with my wife next year; your work demands it.

'There is, I think, no more hopeful field in the whole of India for woman's work than the village work of Nuddea. During the year classes have been formed at Chupra. It was most encouraging to see all the children gathered together to receive presents and rewards. I am quite sure that if the effort is sustained, the moral and spiritual tone of the congregation will be greatly raised.

'There is work waiting for the labourers. I hope your first appointment next year will be to Chupra. If you could send *two* ladies they would find more than enough to do, but *one* lady, at any rate, must come.'

MISS PAYNE'S REPORT.

'The village of Chupra and the surrounding district are full of interest. There are five or six hundred nominal Christians, but I am sorry to say we do not get this number in our little church on Sunday.

'The church was built some years ago by the German missionaries. In the missionary compound are eight cottages inhabited by widows, who are

being trained as Bible-women. They come every day to the Mission House for Bible instruction in the morning, and secular instruction in the afternoon.

'There is also a school in the compound for girls in the morning, and boys in the latter part of the day. I was pleased to hear how well the girls read and sang? and to see the order.'

'On Sunday afternoons between

40 and 50 girls assemble in the verandah. They are now divided into six classes, and we are training the widows to teach them. On Tuesday afternoon the girls learn plain sewing at the Mission House. On Wednesday evenings the widows spend an hour in prayer and singing. We have adopted the plan of giving a subject each week. On Friday evening they practise singing; on Saturday the village women come to a sewing-class, followed by a Scripture lesson from Mrs. Ghosh.

'On Sunday and Wednesday Mrs. Ghosh and I visit the surrounding villages, accompanied by one or two of the widows.

'There is plenty of work in this district for one or two more Christian ladies; just now the people thirst for knowledge. They are anxious for their

children to learn, but, as there are several villages and castes, a school in each village would be necessary until caste feelings were swallowed up in Christianity. I have had the privilege of opening a little school in the Boorno Parah, and every morning at sunrise about twelve wild-looking little children come round me, and, after teaching them some of the alphabet, I give them a little Scripture lesson.

'I would ask prayer that the people in Chupra and the surrounding villages may be brought to know Christ. One man remarked, "We are just like animals; we eat, drink, sleep, work, and know nothing."

'Our Saviour's parting command was, "Go ye therefore, and teach *all* nations." L. PAYNE.

January 11, 1886.

BHAGULPUR.

Miss Haitz brings before us the little hindrances and vexations that even missionaries must contend with. It is possible to think of mission work going forward, with an unbroken routine, from strength to strength, always gladdened by its own peculiar rich blessings. Some account of daily details, and the small opposing influences that rise up against all human efforts, may call out fresh sympathy for Christian workers harassed by practical human cares.

MISS HAITZ'S REPORT.

'It is to-day twelve months since my return to Bhagulpur from my visit to Europe. It would, I think, rouse up more interest and sympathy among the friends and supporters of our mission, if they knew a little more of the worries, difficulties, and troubles which arise in connection with Zenana mission work. Writing home, one is apt to speak only, or chiefly, of the bright and encouraging side, which, however, is hardly fair to our friends, as they would naturally also like to know of our trials, so as to be able to pray and sympathise with us. Our readers will, I trust, be not less interested if, by Miss Pinniger to tell them of more direct mission work, I give

them a slight idea of the hindrances connected with it.

'On arriving at Calcutta last year a warm welcome was awaiting me from Miss Pinniger, but at the first opportunity we found for a quiet talk, she had to tell me of her sad experiences with some of our school-teachers. No less than four had to be dismissed during my absence, consequently we were short of teachers, and Sarah, who was our only Zenana teacher and Bible-woman, had to be used for school work. On our return we at once set to work, looking after the schools and doing as much Zenana work as we could. Our greatest hindrance for the last three years was want of room in

our own house and compound for our unmarried teachers, for we learned by experience that young widows ought to live under our own influence, and it was not safe to leave them in the Christian village, which is some distance from us. No other suitable house was available, and our landlady raised difficulties about building us teachers' houses in our compound.

'This year we began not knowing where to get teachers, nor, if we had them, where to put them. As we had few advanced Zenana pupils, and no teachers to help us, our work was very elementary. We were not able to do much evangelistic work last cold season, and the question arose, Was it the right kind of work for us to go on with? At Easter Mr. Clifford came here, and, talking matters over, we thought that opening work again among the Bengalis might be advisable, and agreed that I should go to Krishnagar for three months to study the language.

'At the beginning of the hot weather we engaged two young married teachers for school work,—Umedan, the wife of a C.M.S. reader, and Elizabeth, the wife of a tailor. Later on a young widow joined us. Her name is Ellen. She is very delicate, and is every now and then laid up with fever. June, July, and August I spent in Bengal, during which time we put Elizabeth to help Sarah in Zenana work, as she was the only one who could live in a village near.

'Our house question has been a subject of daily prayer for these two or three years. Now we are thankful to say that we are comfortably settled, with plenty of room for our teachers, and ask our friends to join us in prayer that this may become a centre of much usefulness and a blessing to many.

'On account of changes among our teachers the Kabirpur Mohammedan girls' school had to be closed last cold season. The children did not like their new teachers, and would not

come. Still, we have retained some work in that village. We visit once a week for evangelistic work; also a few of our school-girls read in their own homes. A quiet, and, I believe, really good work is thus still being carried on.

'A little Zenana school at Champanagar closed during my absence last year, the parents objecting to Bible-teaching. Soon after my return I visited my old friends in that neighbourhood, when the girls ran after me, and begged me to send them again a teacher. After a talk with their mothers it was arranged that they should be taught twice a week, which went on till within a few weeks ago, when I found that their present teacher, Lucy, had no authority whatever over them, and that they were getting tired of her. Therefore I thought it best to give them up, as it is also too far for us, from this house, to look properly after them. If either of us goes there the children are delighted to learn, but since they lost their first teacher, Lydia, who went with her husband to Calcutta, they have never taken to another. In this neighbourhood we have some most encouraging evangelistic work, about which I shall hardly have room to tell.

'The Narke Mohammedan school closed just as I left for England, on account of the teachers. There, too, we have again a little work going on. Five or six girls meet daily for two or three hours' instruction.

'Last month we re-opened a school for low-caste Hindu girls at Champanala. This school was in existence two or three years ago, and had to be closed after some months. We hope that we shall be more successful this time. There are about 20 girls on the roll.

'The Nathuagar, Sahibganj, and Assanandpur schools are doing pretty well, but the teachers need constant looking after, and, so to say, pushing and driving on. I believe all our teachers are good, well-meaning women, yet only regular and strict

supervision will keep them at their work.

'The women who collect the children are often most troublesome. Some days they simply do not bring them, and we find the teachers sitting in school with six or eight girls around them. At the best of times they will bring half the number when the first lesson is over. Though we have also a decidedly bright side to our school work, we need much patience and perseverance.

'Work in four Mohammedan villages south of Bhagalpur we have to give up, as it is too far to go regularly from this house. We are now nearer the town itself, and hope to open one or two schools in the most populated parts after the Christmas holidays. I am also invited to teach the wives and daughters of some of the leading Bengalis. This branch of the work we shall also take up after Christmas.

'Now we would thank all the ladies who have last year supplied us with dolls, jackets, skirts, bags, and all sorts of pretty and useful things, which are very much appreciated by our school and Zenana pupils. Many of the things came from Portishead, Calne, Bath, Harrow, Heybridge in Essex, and Cork. We had also beautiful texts and Scripture pictures from Miss Platten and Miss Nisbet, whom we also thank most heartily. We hope that Mrs. Tonge and her friends will also accept our warm thanks for all the gifts which we received and are about to receive within a few days through Miss Butler. There are many more whose names we could not enumerate here, who help us by their means, prayers, and sympathy, to whom we are most grateful.

'E. HAITZ.

'December 4, 1885.'

Miss Pinniger gives the welcome news of Mohammedan houses opening for instruction. If the victims of this hardening creed give way before Christian influence we must look for victories, and trust that, once convinced, dispositions trained to bigoted adherence to a false creed may become strong in the grace that is in Christ Jesus.

MISS PINNIGER'S REPORT.

'I have no great things to write with regard to our work of this year. It has been simply plodding on, oftentimes amid disappointment and discouragement, but sometimes, too, hope and pleasure have been in the forefront.

'Only two houses have been closed against us, while several others have opened; and some I have been obliged to refuse, having so few helpers, especially during Miss Haitz's absence in Bengal. I believe I may say the greater number of our pupils listen to the Bible lessons with interest, and some of them with intelligence.

'With regard to the two houses which have closed, one (if I may so speak) opened accidentally. I had visited it occasionally for evangelistic

work only, but owing to press of work in other quarters, had not done so for some little time. One morning, however, upon calling, I found to my surprise that my former acquaintances had left, and others were occupying the house.

'After a little conversation, finding who I was, etc., they asked if I would teach three girls belonging to the family, who had recently arrived from Monghyr, and had been taught a short time by a lady there. After a few inquiries, I commenced teaching them. The girls were bright and quick, and soon two women of the house joined them.

'I quite enjoyed my visits; they were always ready for me with lessons prepared. They learned easily for

Mohammedans, who are, I usually find, *very* slow; and during the Bible lessons the elder boys would sit with us, and ask and answer questions. But, alas! as is only too often the case with the Mohammedans, as soon as I began the New Testament they grew restless.

'One of the lads asked me to give him a Gospel, as he wished to read it himself. I did so, and after two or three more lessons, the father very politely thanked me for the teaching I had given, but said he would rather the women and girls should not learn about Christ; the Koran was their book, and their belief was in Mohammed.* So I had to leave them.

'The second house also belonged to a Mohammedan. The pupil was very dull and ignorant, and often ailing. I was beginning to wonder if she would ever learn, when we were one day told that the Maulvie of the house had said God was angry with her for reading with the Christians, and she would never be well until she desisted. She gave up, and I have not seen her since.

'The greater number of those newly opened to us are also Mohammedan,—one of the higher, the others of the poorer class. The latter are in a fresh village, and, as yet (after about five months' teaching), appear to appreciate our visits thoroughly. Like many others, they could not understand our motive at first: *why* should we go amongst them and teach them *for nothing*? There must be something underlying it all.

'After the first lesson or two, we turned at once to St. Luke's Gospel, and have taught it straight on regularly. Now from having at first one, we have five houses; and it is a great pleasure upon each succeeding visit to find everything ready for us, and bright faces awaiting our arrival.

'There are instances where we have to turn away disappointed from those who, for the time being at all events, refuse the Gospel, feeling only they

have heard it, and sooner or later *may* be led to receive it. On the other hand, we are cheered by some who hear it gladly with their ears, and our prayer is that the Holy Spirit may carry it home to their hearts.

'Then as to the Hindus: we have a few new pupils, and none of the old ones of last year have left us. Two others read for a little while during the spring months, but returned their books.

'The first fresh one to whom I was called was a Rajput. We had taught in her neighbourhood for some time, and when I began telling of Christ as the Saviour from sin, etc., she remarked, "Oh yes; I have heard something about that; Sarsatia told me." (Sarsatia is the one-eyed girl about whom, I believe, I have told you before.)

'It is an encouragement to find they understand and remember sufficiently to tell each other. Surely we may hope that this is one way by which the "Good News" is being carried, we know not where, or to whom. This girl Sarsatia is almost, if not quite, my best pupil, I think, as regards her interest in the Bible. She has been learning now two years, and is not only quick to understand, but does not easily forget. Upon my return from my autumn holiday, after an absence of six weeks, owing to circumstances her house was one of the last to be visited. Four other girls are reading with her, and they repeated to me all the texts and hymns which they had previously learned. On asking them the meaning, Sarsatia answered correctly almost before the questions had passed my lips. Surely, sooner or later, the seed must spring up. At least we have the joy of obeying the command, "Cast ye up, cast ye up; *prepare* the way." Although sometimes it is trying work, we may be the instruments in His hands of helping to "make straight in the desert a highway for our God." There are many who go on year after year, hearing and forgetting, and some who

simply listen because without it they would receive no secular teaching.

'I have learned by experience that new teachers do not conduce to the success of either Zenana or school work; it takes long for them to become interested in the pupils, and for the pupils to gain confidence in them.

'The children in the schools have not made the progress we could wish. The Inspector has been twice during the year, and appeared pleased, giving us a small monthly grant, and saris and bracelets to the most deserving girls; but it is difficult to keep the teachers up to their work, and disheartening to find how little real interest they take in it, although we do all we can to help and encourage them. I like to notice and to watch the difference in the children, how each has her own favourite hymn and text. I sometimes make each say one of her own choosing after their Bible lesson is finished. One child will persistently repeat "Suffer little children;" another, "When my father and mother forsake me," etc. "In my Father's house are many mansions," etc., is the favourite of by far the greater number. A woman said to me a few days ago,

speaking of a former neighbour, "Read your book to her, and teach her well; it will do her good too."

'Thus we go on day by day, knowing not which shall prosper, whether this or that, but firmly believing His promise who has said, "Cast thy bread upon the waters, and it shall be found after many days." I would just mention, as it has escaped Miss Haitz's memory to do so, that within the last two or three weeks we have engaged another young widow, "Bishwasini" of Allahabad, as a school teacher; and also I must unite with her in heartily thanking all our friends for their kind gifts to us and our pupils; our only regret is that they cannot enjoy with us the sight of the pleasure they give. Ere this leaves we hope to welcome the box containing the gifts for this Christmas.

'M. A. PINNIGER.

'Dec. 6th, 1885.

'P.S.—Dec. 9th.—The box has arrived, and as we took out one thing after the other, Miss Butler assisting us, we felt, and do feel, *very* grateful to all who have sent us such pretty and useful things. Our prize-giving day is (D.V.) to be on the 18th.'

MISS BUTLER'S REPORT.

Medical Mission.

'My report this year must be a short one, as I have little of special interest to relate, except in connection with medical and surgical details unsuitable for the pages of our Magazine.

'The numbers visited in their own homes this year are smaller than last year, and include 55 of the C.M.S. orphans, who were last year counted amongst the casual patients. The decrease is partly because I charge fees to those whom I suppose able to give them, and the consequent increase of respectable and other persons attending the dispensaries, which leaves me less time for visiting than formerly. 78 visits were paid, to 86 houses, including 17 Christian, 26 Mussulman, Hindu, and 5 Jain. Patients, 196.

'Of casual patients, *i.e.* servants and others treated from Zenana Mission house, there were 545: new, 160; old, 385. Of these: Christian 41, Mussulman 32, Hindu 86, Jain 1.

'The Dispensary returns are as follows:—Open 199 days, with an average attendance of 41, and a total of 8160 patients, of whom 3590 were new: females 2848, males (chiefly children in arms) 742. The largest proportional increase has been amongst the Mohammedans, as will be seen by the following numbers, indicating the religion of the patients: Christian 58, Mohammedan 1386, Hindu 2076, Jain 69, Pahari 1.

'During the past few months I have employed the daughter of my

Mohammedan doorkeeper to carry bottles to and from the dispenser, and to perform various small offices which formerly took much of my time. I have had no other extra help this year except on eight or ten days when Miss Pinniger kindly let a teacher take the Bible lesson for me. The difficulty, if one person gives instruction in religion all the year through, is to proclaim the truth clearly and simply without too much repetition, for, though some women come a dozen or twenty times, the majority pay but one or two visits to the dispensaries, and it is necessary for their sakes to explain the A B C of Christian truth every day, while, for the others who attend fairly regularly, consecutive teaching would be advisable. I think I see increase of attention and interest in the Bible lessons. Some have come on purpose to hear them when not needing medicine. An extended knowledge of the daily life of those composing an audience helps one much in adapting the discourse to their comprehensions. For example,

the parable of the man who built his house on the sand is well understood by those who in recent rains and floods have had their mud houses levelled with the earth, and their possessions swept away. Four times I have been out of Bhagulpur to visit patients. The payments by two of these represent more than half the total amount of fees for the year.

'On November 23d we moved into a new house, which is a very long way from my large Dispensary. I hope, however, not to be obliged to give up attending there as usual, although I may have to cut down the number of patients even more than I have done in the past.

'I came to Calcutta on the 25th, just in time to welcome the missionaries on the *Clan Grant* when they arrived that same afternoon, and nine ladies of the Baptist Mission, who followed them four days later.

'F. J. BUTLER.

'Dec. 2, 1885.'

JABALPUR.

The mission at Jabalpur is divided into (a) Bengali work ; (b) Mohammedan work ; (c) Hindi work. Miss Branch's very interesting report tells of steady satisfactory progress. If, as she remarks at the outset, nothing out of the common has happened, there is cause for thankfulness that nothing has arisen to call for painful interest or a sense of temporary failure.

MISS BRANCH'S REPORT.

Bengali Work.

'Year by year, from December to December, the fact that I have a report to write looms darkly before me. At the beginning of this year I resolved that I would write a little of my report every month, so that when the time came for sending it in I might not be so troubled.

'But, alas ! my resolution has not been kept, for the reason that hope always whispered, "Wait till next month ; perhaps something unusual

or very interesting will have occurred by that time, and then you can write easily."

'Hope was delusive. Month after month has passed away, and nothing out of the common has happened, and now I must sit down and write quickly the little that I have to tell.

'Our school work has prospered. We have now five schools in Jabalpur and two in Gurha, with an average daily attendance of 140 children.

On the rolls there are 182. Hindi and Bengali and Mahratta Zenanas have decreased since August, when we began to re-establish the fee-taking system amongst them. Most of our old pupils are allowed to continue learning gratis, but new pupils have to pay from four annas to one rupee a month, unless they are widows, or very poor.

'Even this small sum alarms many, and consequently, as old pupils leave us, new ones are not as ready as formerly to take their places. We will persevere still, because we believe that the plan is a good one, and will eventually be good for our work. Already we think we see that with learning, "that which costs something to gain is more valued than that which comes."

'The pupils that we have now are really eager to learn, and attentive. Last week one told me, with tears in her eyes, that her husband wished her to go to some distant place (six days' journey) to be present at a wedding, and she feared that her friends there would not let her return under five months.

'She said, "O Miss Sahib, do write and ask my husband not to send me! Tell him that if I go I shall forget all my reading; there is no one there to teach me, and I am so anxious to get on. He will listen to you; I do not want to go where I cannot learn." I told her, that, grieved as I should be to part with her, I thought her duty was to do as her husband wished, unless her own eloquence could persuade him to let her stay. She looked very much distressed, and said, "Oh, do let me bring you a piece of paper and a pencil; just a few words, please, write." But I did not write.

'Yesterday, when I visited her again, she almost ran to meet me, crying out, "He has consented; I am not to go. Now, please, *make* me learn quickly; I want so much to know everything."

'This pupil has great delight in

Scripture stories, and in bhajans, but has not a good memory, and has a peculiar talent for mixing up all the stories which she hears, and allowing the various actors in them to settle down in any place but their own.

'When she was trying to repeat to me what she had learned of Bible history during the last two months, she said that "Jacob was Abraham's son, that when he was old he sent a bird out of the ark, and it came back with a leaf in its mouth; and then he sent it again, and she did not know where it went, but it did not come back, and so he went out of the ark, and offered sacrifice to thank God." She is grey-haired, sweet-looking, and sweet-natured, and although she cannot learn by rote, she knows much with her heart.

'You would be amused to see her trying to knit a comforter. She finds it very difficult to put "knit one, slip one" in their proper places; but every now and again she looks up and says, "Let me do two rows before you; it will 'come' to me then." She has done many "two rows" before me, and the pattern has not "come" to her yet, but her patience has not failed.

'Another pupil, who is very young, has a remarkably good memory, and learns everything very quickly. If her health were but good, she would soon become quite clever. She has now one dear little child about six weeks old, and when I went to see her, to my surprise she called her sister-in-law to take the baby from its bed and show it me. When I was leaving, I was going to give the child to its mother, but she shrank away, and put her hands behind her. Her sister-in-law took it, and, laughing, said, "She," pointing to its mother, "is young, and is afraid to hold it."

'Mary Dey, the Bengali teacher whom Miss Good kindly lent to us for one year, has given great satisfaction to the Bengali ladies generally. She has written a short report of her work.

'Miss Anthony's Mahratta pupils

have not increased much in number, but they have in interest. Two of them left Jabalpur a few months since to go to the new High School for girls in Poona, but one has returned, and will, I hope, soon read with Miss Anthony again.

‘Of the Bengali school, Prio Mukerjee has written a little account. Another of her pupils has died happily, loving and believing in Jesus. He was such a nice gentle boy, and all through his illness was so patient. He had not strength to learn his lessons, but he would come to school every day till two days before he died.

‘“Sitabai’s” school at Gurha is full to overflowing. Once this year its numbers went down, because some one told the parents of the children that as soon as the girls could read the Second Book in Hindi, I would take them and make them Christians by force, or would make them each give me four annas a month.

‘The foolish mothers believed all this, and many girls left. All have returned now, having found out that they had been falsely informed. One woman was very difficult to convince; she said again and again, “I am afraid. From where shall I get four annas if you should ask for it?”

‘At last she brought back her child, but said, “Do not put her into the Second Book, let her keep on learning with the little ones.” For a time we did so, and then, after a few weeks, when we thought all was forgotten, we put her in her proper place in the second class.

‘As soon as her mother heard of it she came again, and with clasped hands begged to have her “Tulsia” put back again into the lower class. After about half-an-hour’s persuasive reasoning, she consented to let her remain where she was, and now she takes delight in her progress, and I hope we shall hear no more of such reports.

‘The Gurha new school also got emptied of its pupils in August, because

the then teacher was a Mohammedan, and the children said that they could not learn with her, because if they did they must bathe twice a day, which would be too much trouble. They said: “We bathe before we come to school, and then if we sit near a Mohammedan and learn our lessons, we must bathe again when we go home, before we eat.”

‘I waited a month or two to see if it really would be as the children said, and then, when only two girls were left in the school, I sent away the Mohammedan teacher, and put a Brahmin widow in her place. She quickly filled the school again, but she is not trustworthy, so now I shall remove it to the house of one of our Zenana pupils, who is also a Brahmin and a widow, and about whom Emma (one of our native teachers) writes thus:—

‘“One high-caste woman who reads with me has a very sad history. Her husband was very ill, and she told me that ‘her relations were doing all kinds of pujah, and giving much to the Brahmins that he might be made well, but,’ she said, ‘I only sit by his side thinking of the words you have taught me from the Bible, and saying in my heart, “O Lord, when Thou wast on earth, Thou didst make dead people alive, and didst cure many who were sick; now, please, make my sick husband well.”’ But, alas! four days afterwards her husband died, and then the poor woman said to me, “God has not heard my prayer.” Then I spoke much to her, and tried to comfort her, and always I pray the merciful Lord Jesus to give her His true comfort. I am very sorry for this poor widow. She has only one son, a boy of twelve years of age. She has not left off reading; even now she learns regularly with me.”

‘I visited this pupil last week, and found her in great trouble, and so thin and cold. But still her faith in God had not failed.

‘She said to me: “I do not know what I shall do when the money I have

is spent; now I and my sister-in-law (also a widow) are selling what we can spare from our furniture, and are living upon the money. But I put my hope in God. He will help me." She added: "I cannot get on fast now with my reading, because my mind is so sad."

'She looked very pleased when I told her that after Christmas our school should be removed to her house, and she said, "I will try so hard to get clever, that I may teach the children well."

'Perhaps God has let all our other arrangements for this school fail, so that we might be obliged to employ this widow who is trusting in Him. You would be delighted if you could hear her tell what she has learned about Christ. She remembers most of His miracles, and tells them so graphically. She will be sure to make the children interested in them.

'We have still a good attendance at our weekly Bible lesson in Gurha, and "Phoebe," who works among the lower classes there, has done her best to make known to them a Saviour's love. Besides going about from house to house wherever she can find any willing to listen to her, she teaches two women to read, who come to her every day at her own house.

'We have now, I am glad to say, got what we have long wanted—a bullock gari for out-station work. The roads about here are very bad in the

rains. Several times this year, when we were on our way to Gurha, our big gari got stuck in the mud, and we had to wait long until the combined efforts of the few passers-by, of ourselves, and our driver, extricated the wheels from the depths in which they were embedded. The new bullocks are big and strong, and will be able to do a large amount of work.

'Our Government grant has also been increased this year to 100 rupees a month. Jagannath Pandit's school has only 24 pupils in it, but those 24 are well taught, and the Inspector praised the school for its "healthy tone."

'We are all very grateful to the ladies who have sent us out work for sale, and presents for our children. The dolls, kurtas, skirts, bags, and little boxes, are most acceptable. We have been fortunate this year in disposing quickly of nearly all of the contents of our "fancy box."

'I am afraid of speaking too strongly, but I think I may say that this year has been the most encouraging of any since Zenana work was first begun here. Many of our pupils have improved greatly, and some are earnest seekers after the truth. One said to me a few days since, "I believe, and I know that several others believe also, but we cannot yet say so openly."

'E. BRANCH.

'Dec. 1, 1885.'

MISS M. T. DAEUBLE'S REPORT.

Mohammedan Work.

'In looking back upon the past year of work, I feel constrained to put up an "Ebenezer," for the Lord has indeed helped us hitherto, and we trust Him for the future.

'My teacher Bella and I have carried on the work among the Mohammedan women and girls in our Zenanas regularly during the year. Bella has been a great help to me. She is fond of her

work, and is liked and respected by the pupils.

'Several of our old pupils have left off reading, and others have left Jabalpur. Many of my pupils are not from Jabalpur itself, but have come from the N.-W. Provinces or other parts of India, because their husbands or fathers are employed here.

'As a rule, they have no relations or

friends here, and if a father wishes to marry his daughter, the whole family—the father, too, if he can get leave—go to their own home to find a suitable husband, and have the wedding amongst their own relations.

‘For this reason all the members of the Darogha’s family left last August for Delhi, their home. The Darogha himself could not get leave then, but I understood he was to go too when the marriage arrangements had been made for his eldest daughter.

‘She is a tall girl of sixteen, clever both in reading and fancy-work, and got on very well with both. The father would not let her learn writing.

‘The younger sister was not quite so diligent, and preferred playing to study. The Darogha made his wife begin reading too, though she did not wish; she told me she was too old to begin now. Another woman of her own age, a relation of hers who was living with them, began to learn reading too. That encouraged the Darogha’s wife more; they both got on slowly and steadily till they left, and used to listen very attentively to the Scripture lesson. They seemed to drink in every word, but they never said or answered much; it seemed to me as if the Darogha had forbidden them to give any answer during the Bible lesson.

‘These poor women are so tied and bound, one often longs to help and free them. One can only pray for them, that the time may very soon come when they too may rejoice in Jesus as their Saviour and Redeemer, in whom alone they can be truly happy and free.

‘It was pouring with rain when I went to say “good-bye.” I was sorry to lose them. The end of September, I heard that the Darogha had been suddenly sent for to Delhi, because his wife was very ill. The daughters too were ill; and after my return from Agra, I heard that they had all come back again. I went to see them last week; they are all better now, but still

weak, and looked miserable. They did not say anything about wishing to read again with us.

‘Another house with four pupils closed last hot weather. One learned reading and knitting, and her mother, grandmother, and another relation used to listen regularly to the Bible lesson. It was a pleasure to go to the house, they listened so well and attentively, and answered nicely. But since the beginning of this year a maulvie has come to teach the girl to read the Koran, and he seems to have turned the whole family against us. They became quite different, and at last said they did not wish to learn with us any more; learning to read Urdu was not of much use to the daughter.

‘I felt very sad when they changed so, but we must expect such disappointments in a land where the power of Satan is so great. We can only pray for them, that God may bless the words they used to hear so willingly, and change their hearts, though they seem blinded now.

‘Two of our pupils, girls of ten and thirteen, who used to be so troublesome to teach, because they were lazy and did not care to get on at all, have improved very much this year. They are really taking pains with their lessons now, and, besides reading, have begun writing and arithmetic. The younger of the girls is a good deal away during the year with her mother, who lives in a village not far off. Her mother leaves her here with her grandmother so that she may be taught by us. She listens nicely to Bible lessons, and gives answers which show that she understands well what she is told. The improvement of these two pupils is a great encouragement to us, and has taught us that we must not despair or lose patience with a pupil who is lazy at the beginning and will not learn.

‘I have noticed a change in one of my most bigoted women. She always has been very pleased to see Bella and me, and was anxious to get on

with her reading and work ; but as a rule showed an aversion to the Scripture lesson, especially to the New Testament. She used to fidget and be so restless that it was with great difficulty we could give the lesson.

'I often left her very much discouraged, and prayed that God would change and soften her heart by His Holy Spirit. She is such a nice, clean woman, and I have grown very fond of her. She has no children, and leads a very lonely life, as her husband is at the Kachahri almost all day. Since the last few months she seems different,—she listens more willingly, and keeps still when the Scripture lesson goes on, and now and then answers or says a word after me. She seems altogether more softened. This is a great encouragement to me ; I look upon it quite as an answer to prayer.

'About a fortnight ago an elderly woman came to her house and listened attentively to one of the parables out of the New Testament. The next week, when I went to the house, this woman was there again. She said, "I have come again to see and hear you, because I liked the words you spoke last time so much." May I ask your prayers on behalf of this pupil, that the Holy Spirit may continue the work He has begun in her heart !

'Several nice new houses have opened to us this year. Our number on the rolls has been higher for several months than ever in the years before. We have often had over 40 pupils. During the hot weather we were called to a doctor's house ; he had brought his family here from Naini, near Allahabad, where he is employed in a hospital.

'He came here for three months' leave, and left his wife and children when he returned, as he said, in my care, that they might be taught. He especially wished them to be instructed in Scripture, and about Jesus, in whom he told me he believes. He told me he had sometimes spoken about the

Gospel to his wife and daughter, but they would not believe him.

'Both his wife and daughter listen nicely to the Bible lessons, and answer well. The wife is a very nice woman, but finds it difficult to learn to read. She has a little girl of nearly two years, who is nearly always ill, and gives her mother no rest by day or night. It is with great difficulty that she allows her mother to learn when I come. I generally have to tell the big sister to take her away, or else the mother could not do anything. She finished her first comforter last week, and has sent it to her husband.

'Last August a Nawab's house with three pupils opened to us. They are not so grand as the title would imply. They have come down in the world, and are not very well off. The son received the title of his father, who was a real Nawab. While his mother was alive she received a pension from Government, but after her death the pension ceased. The Nawab's wife and her sister and daughter-in-law are very nice women, so anxious to get on it is a real pleasure to teach them. They listen attentively, too, to the Scripture lesson, and answer well ; they are not as bigoted as some of our pupils.

'The little Mohammedan school was getting on very nicely till the beginning of August. The daily attendance was very good, and the number on the rolls several months was 28, two more than ever before.

'The beginning of July the Inspector came to examine the school. He was very pleased with the progress the children had made during the year, and praised the school. The teacher, being a Purdah woman, disappeared when the Inspector came, so I asked my Zenana teacher to be present.

'The beginning of August the Mohammedans began an opposition school ; their chief aim was to draw away all the children from our Mission school. A munshi told me plainly,

"They are doing it because they do not like the children in your school learning about Jesus Christ, and singing hymns." I was very much afraid for my school. I felt it especially then, because the children had been getting on so well and were coming regularly. But God heard our prayers, and not so many children left as we feared.

'One dear little girl, who used to come regularly, was taken away by her father to go to the new Mohammedan school. I heard she cried bitterly, and wanted so much to come back, but her father would not let her.

'The daily attendance has never been so good as it was before this school was opened, but still we are thankful that we have been able to carry on the school as usual.

'The Mohammedans were very bitter at that time; not only did they

wish to break up our school, but tried to influence our Zenana pupils against us, by frightening them, and telling them not to read with us, for we should make them all Christians in twelve years. But they would not be influenced by them, and are all still continuing to read with us.

'Rajban, the school teacher, has given me satisfaction during the past year. She is anxious to get the children on, and is faithful in her work. She is still my pupil, and has begun English with me this year. She takes an interest in the Scripture lessons the children receive, and from the questions she sometimes asks me, I can see that she thinks and ponders about what she hears.

'May the Holy Word she hears every day be a great blessing to her, as well as to the hearts of the children!

M. T. DAEUBLE.

'JABALPUR, November 1885.'

Satisfactory reports have been received from Miss Anthony and Mary Dey. Prio Bashini Mukerji sends, also, a very pleasing account of her school. Four of her pupils have passed safely through the 'waves of this troublesome world.' Two of these children seem to have given evidence, in the presence of death, of the power of Jesus Christ to take away its sting.

MISS L. DAEUBLE'S REPORT.

Hindi Work.

'Another year has gone since we sent in our last report. God in His mercy has been very good to me in my work, and increased my Zenana pupils during the first half of the year; but lately, since I began to take fees, their numbers have decreased. I have had 6 more on the rolls during the last twelve months than last year. Among the better classes several houses opened, but are at present closed again.

'One very nice woman went away while I was up in the hills during the hot weather, and when I went to her house after my return, I was told that

she and her husband had gone to the country, and intended taking another house on their return to Jabalpur. I have not heard anything more about her. She could read already quite nicely.

'Two other pupils I had for some time, but they, too, went away for a change, and, as far as I know, have not come back. In one house I had a very nice and bright pupil, whom I have been teaching ever since I came here. She had been taught even before I came, but now her husband, who works in the post-office, has been removed, and so I have lost her. I

was so sorry about it. She was just beginning to learn English, and could read her own language quite well and fluently.

'I wished very much to give her a New Testament before she left, but when I went to her house on the day she asked me to come to say good-bye, she had already gone.

'In the Scripture lessons she listened attentively, and remembered them all.

'One woman who is reading still is a Brahman widow. Nearly two years ago she lost her husband. She has now only one child, who cannot speak nor see, and is very peculiar in her manner, but yet understands everything the mother tells her. Out of five children the poor mother has only this one left, who is about three years of age.

'This poor woman is knitting a woollen scarf; she was so quick about learning it; and she reads and writes nicely. She has no relative in Jabalpur.

'During February and March she was very ill, and, having no one to look after her, she wrote to her mother, but no answer came. Then she was quite despondent. But now she is quite well again, and told me the other day with a beaming face that at last she had heard from her mother, who was coming to her, and, as far as she knows, will stay with her. She has no brother or sister, only her widowed mother.

'She remembers her Bible lesson well, and can repeat what she has been told. She does not seem to be so unhappy now as when I first saw her. She still wears her jewels. Some Hindu widows are not so strictly kept as the Bengali widows, but still I do not think she can marry again, being of the better class.

'Among the lower classes here they marry again, or else go to their husband's brother, like the mother of some of my school-children. The customs of these people are so different in the different places and castes.

'One very nice young woman was reading with me for about six months. Her mother-in-law, who lives with her, seemed very kind to us, and appeared rather anxious that she should get on with her reading, but she never left her alone with us, and when the pupil did not know her Scripture lesson, the mother prompted her.

'One day she said to us, "My son is going to be removed to another station; he is a postman, and we are going away in a few days." She added I need not come any more.

'To our surprise, my Zenana teacher found out, while she was visiting another pupil in the same part of the city, that they had not gone away; but the mother-in-law just made this excuse to prevent us from coming again.

'The other pupil I mentioned is getting on remarkably well with reading and writing, because she went to school while a girl. She is very anxious to be able to write letters.

'I was asked to teach a young wife living behind my school in the city. The husband is a teacher in a school, and lives with his mother and brother. The elder brother's wife, my pupil, learned very nicely, but in Scripture she was rather a trouble. Then the younger brother's wife came, who is much the nicer of the two, both in appearance and manner.

'I asked the younger wife to read, and she was anxious to do so, and would have got on very nicely, but some time after, I was told not to come any more, because my older pupil quarrelled about the younger reading, and if the one could not read neither should the other.

'Some months ago a very nice woman asked me to come to her and teach her. I went, and her child, who goes to one of our schools, showed me the doll she had received at Christmas; one of its arms was off, so I was the doctor, and mended it for her.

'Another old lady, who lives in the same house, said to me some days

after, "Miss Sahib, when will Ram-pyari's (the name of her eldest child) mother get her doll?" I told her that we did not give dolls to grown-up women, that they had living dolls to take care of. This woman is rather slow in reading, but she remembers her Scripture lessons very well. The child, who goes to school, repeats what she has learned at home, so that the mother takes a double interest in the Bible lessons.

'In fancy-work my pupils are rather backward. They are generally quite satisfied with making scarves; when they know one pattern, it is enough for them. One woman has begun to net. Some even learn plain sewing. I let the teacher cut the things out, because she knows about the native dresses. Some are knitting stockings; one is making a cap of canvas and wool for her father.

'In the schools the average on the rolls has been better this year, but the daily average attendance has not improved in proportion. I have 7 more children, but in the examination the school did not do well.

'This year I have not lost any children on account of marriage, because it has been a bad year among the natives. Some planet was not visible, and therefore they have not been allowed to marry, but by the time the Inspector comes, the planet will have appeared again, and my best pupils will have gone away.

'In Scripture they have gone through the Old and New Testament stories, and have begun again at the beginning; there are always new ones coming and old ones going away.

'L. DAEUBLE.

'JABALPUR, Nov. 25, 1885.'

An interesting report has been received from Emma Page, who tells of the sorrowful admission of many poor women in the Zenanas, that though they are convinced of the truth of Christianity, they dare not face the persecution and homelessness that accepting it must involve.

MIRAT.

The reports sent by Miss Hoernle and Miss Stroelin cannot fail to rouse interest in the Zenana pupils whose individuality and special need are brought out so clearly. If in Mirat the workers feel that the present is still seed-time, the soil seems to give promise of an abundant harvest.

MISS S. HERNLE'S REPORT.

'Having ere this given more lengthy descriptions of our schools, I think that in this report a few details of Zenana work may be found interesting. Among the houses where we have obtained an entrance there are always a large number which, in our list, are put down as "visiting houses," in distinction to the "teaching houses."

'In these visiting Zenanas the inmates are either too ignorant to care for, or to be taught, secular knowledge, or where, for some reason or other,

the regular studies have temporarily been suspended.

'India has been called "the land of changes," and in nothing is this more apparent than in Zenana instruction, where the neatly mapped out plan for daily or weekly lessons is often sadly upset. Meanwhile life itself goes on with its own great lessons, pointed by a steadier Hand than ours, which there is no pushing aside or evading, and these lessons have to be learned by our heathen and Mohammedan sisters

be they ignorant or learned, as well as by all of us.

'Enter with me, for instance, into visiting house No. 1. The mistress is a Bengali, and at first she hardly understood my Hindustani. A year ago I came to her house and found her in terrible grief. Her little girl, of whom she seemed particularly fond, had played with a match, set herself on fire, and died in consequence.

'This woman is gentle and refined, and I remember how I pitied her on a former occasion, when I found her, a day or two after her confinement, lying on the bare floor, in a wretched room, with only a rag over her, according to the barbarous custom of these people. I had a nice cushion, which I gave her on the occasion, that her head might, at least, have something soft to rest upon.

'I have hardly ever seen any one so cast down as this poor mother was by the sad loss of her child. No consolation I could offer seemed to take the least effect, but rather to embitter her, till I saw well that "there is a time for mourning," and that it is no use to force the buds of consolation to open and blossom before the tender showers and the sunbeams of God's mercy fall on the aching heart.

'I went away rather saddened, thinking that more regular and frequent pastoral visitation was required here, instead of the very few and far-between visits which alone I could find time for amid the other work.

'Just lately I went to the house again, after a somewhat lengthened absence in the hills. I met my friend so changed. The angel of peace had entered the dwelling, and I greeted a new little baby daughter, who had been born some time before.

'God Himself had comforted the mother, and what are our poor human words in comparison with such comfort? She is not demonstrative, but she told me, with such a beautiful, true shining in her eyes, that she had

often, often thought of me, and wished to see me again, and the whole visit was one of great pleasure.

'I had to sit on the chair with my cushion on it, and to admire and take up the pretty baby. How easily one finds words at such times to comment on that ever new text: "Commit thy way unto the Lord, trust also in Him, and He will bring it to pass"! This is a bright picture; but the vicissitudes of life unroll darker ones before us as well on these occasional visits.

'In the so-called "Lal curti" Bazaar are the only Mohammedan houses (with one exception) which I ever had the pleasure of reckoning among my Zenanas. But, for some reason or other, these houses had never been quite as satisfactory as I could wish.

'One of my pupils was the wife of a "Kotwal." She was nice, but very delicate, suffering from some internal disease, so that the lessons had more often to fall out than to be given. She read the New Testament, and part of Barth's *Bible Stories* in Persian Urdu.

'Her mother-in-law and four boys were generally present. One day when I called my pupil had gone away to another place on account of her health; two of the boys had within a very short time got ill and died, and the third was lying with death written on every feature of his emaciated countenance.

'Now, after returning from the hills, and inquiring after the household, I hear that the third boy and the wife, my pupil, died, and the rest of the family have removed to another place. When, in passing, I looked into the house, I found it inhabited by strangers, and all traces of its former inmates gone!

'The poor wife had been my pupil but a very short time; still I trust that some of the few lessons may have been retained, and may have proved a comfort to her.

'Then there is the house of Abdul-lah Munshi, servant of —, one of the

richest, if not the richest, Moham-medan here.

'He one day informed me that his master did not like the idea of the servant's family being taught, and thus becoming more learned than the females of the great Zenana. I said this hardship could easily be removed, for if his master would ask me to teach his ladies I should probably not object. But this seemed not to be agreeable to them, and by degrees the lessons had to be dropped, though I go to Abdullah Munshi's house occasionally as a visitor, and thus find opportunity to speak to them of the truth. They always profess great affection and joy at my visits.

'Then there is the house of —, who was one of my first pupils in the Sudder School, and who, with her mother, elder sister, and sister-in-law, were some of my most advanced, intelligent, and in every way superior Zenana pupils. They had before been

under regular instruction of Zenana missionaries at other places.

'Now the house is temporarily deserted. The birds have flown to their different homes, to their own or their husbands' families at Lahore, Rawal Pindi, etc., to be present at sundry occasions of rejoicings, such as weddings. This the only son of the house told me when I called the other day.

'Can you wonder that at this rate progress with their books, their reading, writing, and arithmetic, is but slow?

'I see that my report has run on to its limit, so I will not take you to-day to any more of my houses. A peep into these few will, I trust, have given you some idea of what the work is like, and will help you to pray for the labourers in the Lord's vineyard.

'S. HERNLE.

'MIRAT, Nov. 29, 1885.'

MISS STRELIN'S REPORT.

'To give you an insight into the life of a rich Hindu family, let me introduce you to one of my most interesting Zenanas, the house of some wealthy bankers in the city. The family consists of many brothers, uncles, and cousins, whose respective relationships have long puzzled me.

'The woman I am teaching in this house is my favourite pupil —. Though of a rich family, she well knows what it means to be a poor widow. She first heard of me through a school-girl a short time after we had opened the Thathermara school in her neighbourhood, and the chief object of her calling me seemed to be to ask my help in a lawsuit which she wanted me to begin for her against her brother-in-law, in order to get her rightful share of property. The desire of learning to read was only a secondary motive.

'It took her a long time to understand that I had neither the wish nor the power to interfere in the matter,

for she tried over and over again by presents to make me more willing. It seemed to be a relief to her to relate to me all her troubles, and she soon found out that, though unable to help her in the way she wished, she had my sympathy, and that I could bring her a better comfort than worldly possessions.

'In measure as she realised this her interest in her lessons increased. With great painstaking she learned to read, and it is quite a pleasure to tell her Bible stories, for she not only remembers, but used to relate them to others, until at last she was very much teased about it.

'The life of these rich natives is often very sad. Their riches seem indeed a snare, and only lead them into vice.

'There are traits in her character which are very pleasing. One of them is her *truthfulness*, the necessity of which seems greatly impressed on her. Of the Bible lessons she often draws

very apposite illustrations from her own surroundings. For instance, reading of the conversion of St. Paul, she remarked how exactly Saul the persecutor resembled the Brahmins, who follow the teachings of their wrong religion most zealously, thinking to do God a service thereby.

'Poor ——! I often wonder whether it would be for her soul's good if she had her wish and obtained her property. I fear not. Any faint approach or advance she may have, perhaps half unconsciously, made towards Christianity would, I am afraid, thus be stopped again by the "deceitfulness of riches" choking the good seed in her heart.

'Here is a picture of another Zenana. "Krishna" is a very amiable and intelligent pupil, but at the same time the most bigoted woman I ever saw. She comes from Muttra, the birthplace of Krishna (whose name she bears), and as she belongs to one of the highest divisions of the Brahman caste, all her doings and thoughts seem to point only to the preservation of her Brahmanical purity.

'In her own way she most conscientiously performs endless religious ceremonies, and follows strictly the prescribed ablutions and pujas, etc. etc., and, having no children, and being well off, she can leave all her household work to servants, and devote *all* her time to these religious performances. As an example of her extreme bigotry and fear of defilement, she not only most carefully avoids touching me or my dress, but even refuses to take a book or anything out of my hand. For as it is written in their "Shastres" that an article before being touched has to pass first through the air, she wants me to throw the book or work into her lap, or to put it down somewhere on the floor, where she will go and fetch it.

'For the use of her lessons she lately bought a little table, of which she is very proud, but she never would take a book which I may have laid on this table if my dress happens to touch one

of its legs. It will easily be understood that with such a woman progress in learning can be but slow. She wished to learn to knit stockings, but it certainly is a very difficult task to teach any one knitting from a distance. However, by patience and perseverance she learned to knit, though, of course, it took her a good long time.

'Only *once* in a period of about three years, after much admonition and exhortation, she consented to be touched for the purpose of being shown how to turn the heel of her knitting, and after this supposed defilement she had to go through all sorts of bathing and purifications.

'It is difficult to know always how far to yield to these and similar prejudices, and where to make a stand against them; and much careful consideration is required in order to act wisely in cases where we must neither allow the dignity of the Gospel to suffer, nor forget to give the fullest scope to the application of the principles of Romans xiv. Very often I find this pupil surrounded by a number of so-called playthings, which, in truth, are idols to whom she is doing "puja" and offering incense; then she cooks for them, rubs and washes them, and prostrates herself. Another time I may find her walking round and round a "holy shrub," moving her lips and whispering meaningless words. When engaged in this worship she generally does not allow herself to be disturbed, and I have to go away without being able to get her to listen to me. On the other hand, when she consents to read she listens very well to her Bible lessons, and remembers them, only she will not be persuaded of the vanity and falsity of her idols and devtas.

'I have to be rather careful in choosing the lessons, for the killing of an animal is to her an abomination. For instance, in the parable of the "Prodigal Son," the mentioning of the fatted calf, or in the miracle of the "Feeding of the Multitude" the account of the two small fishes, would fill

her with such horror that the lesson would quite fail of attaining its object. These things make her so incensed against Christianity that no remonstrance will appease her. My wearing leather gloves is an abomination to her.

'This woman is certainly a most pious, zealous, and conscientious Hindu. Had she but the right light, what a true Christian she might become! All I can do is to bear with her patiently, and to pray that Christ may give her light.

'A very different house from the two just described is the Zenana of a Bengali gentleman, whose young wife and sister are very nice and clever pupils. They belong to the Brahmo-Somaj, and are superior to most up-country women. One of them came only lately from Bengal, but she learned Hindi in a remarkably short time, and she is making fair progress in English. Both are very fond of their Bible lessons as well as of their secular studies.

'The next house forms again a great contrast to the preceding one. After winding my way through some narrow dirty lanes, I enter through the cowshed into the Zenana of a high-caste but poor woman. She formerly asked me to teach her reading, which I did for some time, but, finding that with the greatest pain and labour she had not got so far as to remember all the letters of the alphabet in a period of about two months, I advised her to give up reading. She first was very unwilling to do so, but on receiving my promise that I would all the same continue my religious instructions, she seemed quite satisfied.

'I am always received in a most friendly way, and no sooner have I sat down than a number of neighbouring women come crowding round me, so as literally to fill the place. I begin with singing a bhajan, to make them quiet, and after this they generally listen attentively to the "Old, Old Story," and show by their remarks that they have understood. The teaching in this kind of houses is somewhat

similar to village work, and I have the advantage of not being disturbed by the men.

'As concerns my Mohammedan Zenanas, they have been changing a great deal. At one time I had five houses, but one pupil died, another went away, a third is forbidden to read the Bible. In the two remaining houses I have been teaching steadily, except for a few interruptions on account of illness. The pupil who died had been in consumption for a long time. She had been away at different places trying to be cured, by all the doctors and "hakims" she could get hold of. After she came back, I found her on her deathbed, almost unable to speak. She could still take in what I said, and I trust what has been taught her may have been some of the imperishable seed which we sow for the kingdom of God.

'In this way our Zenana work goes on. Visible success, such as baptisms of converts, we cannot yet record. In God's own good time the harvest will come, and then the sowers and the reapers will rejoice together.

'The work in our four Zenana schools is going on in its usual way. We have had some very sad trials with teachers during the hot weather, and, in consequence, we lost our most efficient Christian teacher, and we fear we shall also lose the only good one left. Still we are very thankful to say that after the storm had blown over, lessons went on as usual, and the schools are now going on nicely.

'Several of our girls received prizes again this year for specimens of needlework which we sent to the yearly industrial exhibition of the Mirat district. The children attend school well, and are looking forward to their anticipated Christmas treat. They are delighted with practising Christmas hymns with the pretty and most useful harmonium, the gift of Miss Cowley, to whom I express my hearty thanks. The school children also have asked me to send their

salaams to the kind Miss Sahiba. We are still greatly in need of well-trained, earnest married Christian women to act as teachers in the schools and Zenanas.

'Miss Hoernle and myself would take this opportunity to thank Mrs. Weitbrecht and those unknown friends who kindly send us the nice little books and interesting periodicals that we get regularly, and that we much enjoy reading.

'I cannot close without expressing my hearty thanks to all those, too, who have contributed to the mission-box that Miss Cockle forwarded, and

who helped us during the last year with their sympathy. We are also much delighted with the beautiful illuminated texts in Hindi. Especial thanks to Mrs. Cockle and her village working-party at Ullenhall, for sending us the nice and useful gifts of Christmas clothing for our children. Many thanks to the Hereford Ladies' College for their gifts, and to Mrs. Fearnly and Mrs. Camidge for theirs. All are much valued, and we specially prize the kind sympathy which they evince.

'EMILIE STRCELIN.

'MIRAT, November 30th, 1885.'

Home Items.

F any of our friends have spare copies of last year's Reports (to 31st March 1885), we should be greatly obliged if they will send them to the Office, No. 9 Salisbury Square, as the whole quantity printed has been disposed of.

2. Meetings for Prayer and Praise, open to all our friends, will be held (D.V.) at the Society's Home, 5 Maresfield Gardens, N.W., on Monday, March 29, and on Monday, April 26, at 3.30 P.M.

3. The January meeting of our Committee was held on Wednesday, 6th. The resignation was reported of Miss Lindon, Honorary Association Secretary for Hants, Wilts, the Channel Islands, and the Isle of Wight, on her marriage with the Rev. H. Hodges, chaplain at Shanghai. It was resolved to tender grateful thanks to Miss Lindon for her valuable services, both as Association Secretary and Deputation, and to assure her of the interest the Committee feel in her future work.

At the February Committee, the Rev. T. Kimber and Mrs. Kimber of Palamcottah kindly attended by invitation, and bore high testimony to our work in Tinnevely.

4. Our New Year's Prayer Meeting was held as usual at the house of our Chairman, Sir W. Hill, 8 Kensington Gardens Terrace, W., on Thursday, January 7. The Rev. Walter Abbott, Vicar of the parish and Rural Dean, presided. Major-General F. T. Haig, R.E., Rev. A. Elwin of Hangchow, Rev. G. Karney, and James Stuart, Esq., took part in the readings.

5. The Annual Meeting will be held (D.V.) on Friday May 7, at the Princes' Hall, Piccadilly, at eleven o'clock. The Earl of Chichester has consented to preside, and the Very Rev. the Dean of Gloucester and the Rev. Dr. Weitbrecht will be among the speakers.

6. The effort made by the C.M.S. to rouse and increase interest in Foreign Missions is a cause of general thankfulness. Most heartily do we trust that the end of the simultaneous meetings held between 8th February and 12th may be accomplished. We must believe that an earnest movement for the extension of Christ's Kingdom will be attended with God's blessing.

7. We have received the following note from one of our Home workers :—

'I have just received the enclosed 10s. collected by some *very poor* women attending a *Mothers' Meeting* at . . . Green, with which I have to do. They generally give in their pence to be taken care of for their own future use ; but this winter, from poverty, and in some cases illness, not a single penny has been received.

'Still, in spite of all, they have brought their pence week by week for the Zenana card. These poor women put *us* to shame.

"These have of their abundance cast in unto the offerings of God ; but she of *her penury* hath cast in all the living that she had."

8. The demand from India for dolls, and other presents for the pupils, continues to exceed the supply. Last year the gifts, including 2700 dolls, were estimated at £240, yet Miss Highton, in her last report from Calcutta, writes :—

'As the children increase in number, I sometimes fear that we shall have to confine ourselves to *rewards*, and to discontinue *gifts for encouragement*. Should that time ever arrive, the prize-day will bring bitter disappointment and many tears to mar the pleasure, and I fear the result would be a considerable falling off in the numbers of those now brought together day by day

to hear, among other things, the Holy Scriptures, "which are able to make them wise unto salvation." I trust, however, our friends will not grow weary in this labour of love, and that as the work here expands, workers at home may increase and continue as heretofore to strengthen our hands in this and in many other ways.'—*India's Women*, vol. vi. p. 17.

Miss Brandon, speaking of the distribution of dolls in Masulipatam, writes :—

'The reward comes to you and to us when we know that some have heard the Word of God for a whole year just that they may get a present

at the end of the year, and God's Word cannot return unto Him void, though many pupils learn for other reasons.'

The above extracts are from North and South India, and we might quote many more. (See also 'Our Working Parties,' *India's Women*, vol. vi. p. 47.)

To meet this demand the following prizes are offered for competition :—

CLASS I.—China Dolls, six to nine inches in length,¹ to dress and undress. For the best set of fifty, contributed by one person, or a party of not more than five. *First Prize*, £1; *Second Prize*, 15s. For the best set of thirty, contributed by one person, or by a party of not more than three. *First Prize*, 10s.; *Second Prize*, 5s.

Dolls are also wanted for sale in India and England, and the following prizes are offered :—

CLASS II.—For the best Doll dressed in fancy costume, not to exceed eighteen inches in length. *Prize*, 15s. For the best Doll, dressed as an English child, not to exceed sixteen inches in length. *Prize*, 10s.

Two extra prizes are offered in this class :—

For the best Fancy Costume Doll, sent by a member of the Y.W.C.A., or G.T.S. 15s.

For the best Doll, dressed as an English child, sent by a child under fourteen years of age. 10s.

Prizes are also offered in the following competition :—

CLASS III.—For the best set of Coloured Diagrams, illustrating Indian life and customs. Size, 52 by 39 inches. *First Prize*, £2; *Second Prize*, £1. For the best Map of India, with C.E.Z.M.S. Stations indicated. Size, 52 by 36 inches; mounted on calico. *Prize*, £1.

RULES.

I. All articles sent in for competition become the property of the C.E.Z.M.S.

II. All articles must be sent in to Miss Cockle, 5 Maresfield Gardens, Hampstead, N.W., by the third week in May, but particulars will be announced in the May-June number of *India's Women*.

III. All articles sent in for competition will be shown at an Exhibition to be held (D.V.) in London in June, particulars of which will be announced in May-June number of *India's Women*.

IV. Children competing for the prize may be assisted in cutting out, but not in making the garments.

V. The dolls in Class II. will probably be sold at from 5s. to 10s. There is little demand for very expensive dolls.

¹ Such as sold by Wisbey & Co., 8 Bishopsgate Street, London, E.C., and Norman and Heddon, Greek Street, Soho, London, W., from 1s. 6d. to 2s. 9d. a dozen.

VI. For the diagrams, copies are admissible.

VII. Every parcel sent in must be marked 'For Competition.'

If further information is required, apply to the Association Secretaries, whose names and addresses appear at the beginning of *India's Women*.

The prize-givers reserve the right of withholding the prizes, unless there are a sufficient number of competitors.

Foreign Items.

I. North India.

Calcutta.—1. Miss Highton sends the good news of the first baptisms that have taken place at Arndul. Converts at this Station have until now been baptized elsewhere.

'On Wednesday, Dec. 16th, my sister and I, with Mr. and Mrs. Bell, C.M.S., 2 catechists, and 2 Bengali Christian women (one a convert of six or seven years' standing), went to Arndul, starting soon after 6.30 A.M. The service was fixed for 12.30, when we all assembled in the upper room in the catechist's house, which is used as a chapel. Those present were the head catechist; the C.V.E.S. Circle Teacher, his wife (our school-teacher), his mother, and two children; the Arndul head catechist, his father (a catechist from Calcutta) and mother; the second catechist; Babu Poorno Chundra Bat-tucharjee, whose wife and children were about to be admitted into Christ's visible Church by baptism, and ourselves, with Karmini (formerly teacher in Arndul), and Mr. and Mrs. Bell.

'Just after the service began, the

Hindu father of the Bow came in, and at the close permitted his name to be registered as a witness. Four or five Hindu school-girls surveyed all that was going on from behind the purdah.

'The service was bright and hearty; three hymns were sung, and Mr. Bell gave an address on the words, "Lay not up for yourselves treasures upon earth," etc. The children, a little delicate girl of four and a boy of two and a half, were baptized as infants; their mother answered for herself. About four months ago she joined her husband, who has been her chief human teacher. I believe she made a true confession of her faith, but she needs prayer, that, being taught and kept by the Holy Spirit, she may continue Christ's faithful soldier and servant, and have grace to train her children for Him.'

2. Miss Neele, of the C.M.S. Girls' Boarding-School, sends the following report of the work at Agurparah:—

'Although no Zenana missionary was resident at Agurparah from the time Miss Sugden left till the 1st June, the work never entirely stopped. The schools of Pinhattie and Suckchur were carried on under supervision from Barrackpore; some children of the

little Mohammedan school attended our Orphanage classes, and in a few Zenanas regular instruction was given by Nistarini. She and Lydia also carried on their Bible-woman's work, and I believe faithfully, for I was able to give very little supervision.

'In June we again took over from Miss Good the Pinhattie and Suck-chur Schools, and re-opened those at Agurparah and Teamarhati. Much of the Zenana teaching was also resumed, and it was only for want of a horse and gari that much more was not opened out.

'It is but little I can do personally, but I manage now and then to see one or another of the Zenana pupils, or the poor women whom the Bible-women visit. On one occasion, Nistarini took me to see a woman who was evidently very near her end; she said she put her whole trust in the

Saviour. Nistarini, who had visited her frequently, felt that she was a true believer. I begged Nistarini to see whether there would be any hope of her relatives allowing her baptism, but there seemed none; and on my next visit to Agurparah she had passed away. I gathered from what she said that she had a true faith in the atoning power of Christ's blood. Her grasp of Christian truth was small, yet we know that He in whom she had real faith says, "Whomsoever will, let him come," and He will not break the bruised reed.'

3. Miss Harding sends the following request:—

'Now that our work is extending outside Calcutta, and our staff of workers increasing, we find it very difficult to arrange for three horses to do all we require daily. If we could only procure an yinrikisha (a sort of

light bath-chair), it would be a great boon. The cost would be £25, far less than another horse and gari. If any friends would send donations towards this object, how grateful we would be!'

II. Punjab and Sindh Missions.

1. From the *Indian C. M. Gleaner*, November 1885:—

'As several lady missionaries of the Church of England Zenana Mission, both from Bengal and the Punjab stations, happened to meet in Simla during the time of their holiday, it was thought a favourable opportunity to hold a meeting for the purpose of telling something of the state and progress of mission work among the women of India, and to excite interest in this important work. Accordingly, by the kind permission of Archdeacon Matthew, a meeting was held on Saturday, the 3d October, in Christ Church Girls' Schoolroom, at which the Archdeacon presided.

'Three fields of work were specially represented,—Bengal, Amritsar, and the villages near, and the itinerating work in the district of Amritsar. Miss Mulvany, of Burdwan station, represented Bengal. She dwelt upon the power and influence for good of the

mission schools, and gave evidence of the same by interesting facts. She spoke also of the danger there was in Indian women taking a prominent place in society until, by the teaching of the Christian religion, their characters were formed upon right principles.

'Miss Wauton gave a most interesting sketch of the beginning of mission work in Amritsar, and of its progress and present state, and said that we, who are working among the women of India, not only wish to take hold of their hands and teach them to work hand in hand with us, but we want also to take hold of the hands of those English ladies who are resident in India, and get them to work with us and help us in this great work of our Lord Jesus Christ.

'Miss Catchpool then, pointing out from a map the district of the Punjab itinerating mission among the women

of the villages, gave a brief account of the work from its opening by Miss Clay up to the present day, and showed by the fact of the welcome the missionaries receive, and the ready attention paid to the word spoken, what a power is gained over the native mind by itinerating missionary work. It calls

forth a sympathy which they will never forget.

'As the Archdeacon was obliged to leave before the end of the meeting, Mr. W. B. Harington kindly offered prayer, and the meeting closed with the singing of a hymn.'

2. The news that Miss Tucker (A.L.O.E.) has been pronounced convalescent will be welcomed with satisfaction and thankfulness by all who have heard of her very serious and alarming illness.

Ajnala.—Some of our readers may remember Miss Clay's account of Christmastide at Jandiala in *India's Women*, March-April 1884.

Her description of the first joyful recognition of the season of peace and goodwill at Ajnala comes as 'good news from a far country.'

'The first Christian Christmas at Ajnala has been a very happy time. Miss Parslee, and our Bible-woman, Sophy, who is very helpful in preparations for native feasts, arrived on Monday the 21st, and on Thursday the remainder of our Village Mission party from Jandiala, Narowal, Sourian, and Taran-Taran, arrived by detachments. It had been no easy matter to arrange accommodation for so many, but the women and children were all housed, though in very close quarters, and the men occupied tents. An abundant supper was ready for all our native guests, and after the long and busy day nothing further could be done. Our own English party of eight quite filled our house, and very pleasant it was to meet all together for the first time.

'On Christmas morning the dear native Khans sang hymns outside our doors before it was light. At 8 A.M. we all met in our little church for Holy Communion, administered by Padri Sadiq from Jandiala. We were so thankful for this quiet time, as we knew that many outsiders would be present at the ordinary morning service, to whom it would be important to be ready to speak at once.

'We were not disappointed; the church was then almost as full as it could conveniently be. The Christians sat as close together as possible to make room for the Hindus and Mohammedans, and a row of little Christian children sat in front on the ground and behaved beautifully. One of the chief interests to the outsiders was the baptism of three of our Christians' babies, to which Miss Grimwood, Miss Pengeley, and myself were respectively godmothers. Mine is one of the sweetest little babies I have known. He never cries, and looks the picture of peace. The native officials from the "tehsil" were amongst our congregation, as is frequently the case; but perhaps the most interesting visitors were some Fakirs who have been here several times for instruction. They seem to be wandering about seeking after truth, being dissatisfied with the religions of the country. One day, passing this way, they saw our little church, and stopped to ask what it was, and this led to further inquiry. In many ways we find the benefit of having a visible church here. We now greatly need, and hope soon to obtain, a stated pastor, and hence the necessity of at once building a parsonage,

which I am preparing to do, and towards which any contributions will be thankfully accepted.

'But to return to Christmas Day. About 4 o'clock all our dear Christians gathered in our verandah, where durries and cloths had been spread. We were a party of forty-nine or fifty, counting ourselves and the children. Meanwhile we had made preparations inside the house. A large table, covered with a white cloth and decorated with a pyramid of evergreens, was piled with gifts for all the Christian party, old and young, and the servants and their wives were not left out. Knowing that my dear people would naturally expect a good deal from me after my long absence from them, I had bestowed much thought and effort on purchases for them in England, and had brought out many presents, which I reserved for Christmas. These were supplemented by kind gifts from others, so that much pleasure was given.

'By the time this was over it was quite dark, and preparations were made for exhibiting a magic lantern, kindly sent to Miss Parslee by her friend Miss Head for our Mission. The sheet was suspended in one of the interarches of the verandah. The Christian women and ourselves sat in the verandah on one side, and on the other side, also in the verandah, were seated the principal natives of the neighbourhood. Out of doors, on the further and right side of the sheet, were the ordinary village men and our boys' schools. Padri Sadiq believes that there were four or five hundred people present altogether. Miss Parslee and Miss Pangelley exhibited the pictures, and Padri Sadiq explained them very fully. There were a few pretty English scenes to begin with, also a portrait of the Queen; but most of the pictures were illustrative of the birth, life, death, and resurrection of our Lord, including a few of the parables, so that it was perhaps, in the present state of knowledge here, about the most effective way of open-air

preaching. This concluded a very long day, for it was late before all was over.

'At 8.15 on Saturday we all met in the church for our usual short service, which takes the place of family worship for our little Christian community. After breakfast we had an English prayer-meeting amongst ourselves, after which Miss Catchpool and Miss M. Reuther started for N., as they were anxious to be back for Sunday.

'It has long been my desire to have a weekly native prayer-meeting for the Christian men to conduct, so we took advantage of Padri Sadiq's presence to begin, and all met in the church at 4.30. It really proved to be more of a thanksgiving meeting than a prayer-meeting, and nothing could have been more appropriate or more in harmony with my feelings, as I looked back upon all the way by which I had been led rather more than four years since my first visit to Ajnala. Three years and a half ago I bought this land, and now a happy band of English and native workers gather together in their own church. Many have been the trials and difficulties of the intervening period, but amidst the bright surroundings it seems difficult for the newer workers to form any estimate of what they have been. If even now one can feel that it has been worth the suffering, what will it be when the harvest comes, as it surely will!

'The pastor and his wife dined with us after the prayer-meeting, and then all the other Christians came in, and after singing bhajans and drinking tea, which we handed round, we began our biennial meeting. Padri Sadiq opened it with a hymn, prayer, and address; then our Christian men gave a little account of their work. Moti Sal from Sowrian, Matthew from Taran-Taran, Prabhu Das from Ajnala Masih Parkast from Jandiala, and Niku Shah from Narowal, each spoke in turn. It was just 10 P.M. when we separated after the concluding prayer.

'Sunday was a quiet and more restful day,—services in our church

morning and afternoon, and some of our party had classes between. My only work was interviews with a few of the native workers who were leaving the next day, the others I had on Monday morning. By noon that day all our guests had scattered in different directions, and great was our thankfulness that amidst so large an

assembly not one jarring word, not one *contretemps*, had occurred, so far as we know, to mar the brightness of our first Christian Christmastide in Ajnala.

'May it be the harbinger of yet brighter days to come, when Christians shall flock in from all the surrounding villages to a larger church!'

III. South India Missions.

Rajamundry.—Mrs. S. Sathianadhan has been very dangerously ill. Sorry as we must feel for her during the long months of suffering, now that she is progressing towards recovery we may look from the dark cloud to its silver lining, and see how this trial has been made useful. Her letter, quoted below, tells of the numerous visitors received daily during her convalescence:—

'Tamil is getting quite my own language. I can talk almost as fluently as my own Marathi, and I have plenty of practice. I get a number of lady visitors, especially from the Brahmans. Every day one or two new women are brought to see me, and they have a great deal to ask. It is a wonder to them to hear why my parents, Brahmans like themselves, should leave their religion and become Christians.

'I have actually got a pupil to come to learn Tamil. Her family is the most bigoted here. At first she came with the others, but stood very far away, and then, attracted by the magazines and pictures, came nearer, holding her saree very much gathered in front so as not to touch the papers or anything about her.

'I had always liked her bright face, and promised to give her a jacket with parrots on it, for that seemed to be the most desired object. One day she said, "How much you know, yet you keep reading. What do you find in those books?" I told her I found new things, and did not know anything, and had still a great deal to learn. I asked why she did not learn to read. "Oh no," she said; "in our caste women don't learn, and we will never go to school with all the *other* girls."

'The next day what was my surprise to see her come quite near me, of her own accord, and tell me she did not want a jacket, but to learn to read very much instead.

'Here she is now every day, so bright and industrious, and very quiet, so that she is not at all a trouble.'

Good News from Trichur.—Readers of our January number will have noticed in 'Foreign Items' that there has been occasion for gladness and rejoicing in Trichur. Mission services, conducted by Mr. Bishop and Mr. Row, were used by God to bring light and liberty to many who were Christians in name and profession only.

This wave of blessing, as it swept over the native Christian community, bore the message of conviction and peace to some women, fresh from the ranks of heathenism, who have lately joined our Mission. Four of the

number, belonging to high-caste Nair families, are now witnessing a good confession. Generally they have brought with them their children and other members of their families, but one convert may claim the blessing promised to those who forsake parents and home for Jesus Christ's sake.

She belongs to a good family, and has been noticed for her bright intelligence and attractive appearance.

Great was the excitement on her joining the Mission. Houses were closed against the missionaries, children left the Z.M.S. school, the family and whole caste were considered in disgrace that death only could do away.

A ceremony took place at her house which, in a measure at least, restored the honour and caste so precious to all orthodox Hindus. She was declared dead, and her people prepared for the ordinary rites of a funeral. A wooden effigy was laid on the pyre, her eldest brother set light to it, and, as the flames rose, they were supposed to be consuming the dead body of the living girl who had committed both body and soul into the hands of Him who is able to keep them against the great day.

One thing more was necessary to completely and effectually wipe away the stain from the dishonoured family. A feast was given to the Brahmins, and then the heathen community might breathe freely. The Christian convert was reckoned dead. 'Dead indeed unto sin, but alive unto God,' one more example that even now, in this present time, with persecutions, the Master gives an hundredfold of all that has been forsaken for His sake. This young Nair lady was able to assure the missionary who writes the account that she was not sad, for Christ had given her a new life in Himself. She has prayed daily that her mother and two sisters may be convinced of their need of a Saviour.

These women hold prayer-meetings amongst themselves. They need the prayers of God's people, that the blessedness they know in first seeing the Lord may not lose the freshness of new life, and that they may go daily from strength to strength, their conduct witnessing of the power and holiness of their Saviour.

We reprint the following extract from the *New York Illustrated Weekly Christian* of December 5th, 1885 :—

‘SUCCESS OF FOREIGN MISSION WORK.

‘Our keen-eyed and critical contemporary, Dr. Wilder, who challenges the accuracy of every statement relating to the work of Missions abroad, allowing none to pass that is not scrupulously exact, from his elevated watchtower

of the *Missionary Review* scans the whole horizon of the foreign fields, and, perhaps with better information than any other, can answer the inquiry, "Watchman, what of the night?" In the November *Review* he presents a condensed and carefully-prepared table of the statistical results of missionary labour for 1883-84 as far as they can be compiled from the reports of 101 American, English, and Continental Societies. Of course, many of these are defective, for statistical accuracy is not the forte of all religious societies. But, imperfect as they are, they show the Church that its work for the conversion of the heathen world, stamped as it is by the Divine approval, appeals impressively to them for liberal extension. It appears from the table that in the last year the Christian Churches of Europe and America, with which these 101 Societies are connected, with their 119,431 ministers and their 28,074,116 communicants, had a growth of 155,553 members, a percentage of '57, and that their gain over the preceding year was but '13 per

cent. The total foreign missionary income of the 101 Societies was \$10,021,796. In the foreign field there are 5929 workers from Christendom, 2908 of whom are ordained, 28,999 native workers, 2362 of whom are ordained, and 769,201 native communicants, a gain during the year of 127,149, or 19'71 per cent., and a gain of 15'49 per cent. over the previous year. That is, with the small force of those labouring in heathen lands to bring souls to Christ, and under all the disadvantages that surround them, the actual number of additions to the native Christian churches the past year was but 28,404 less than in all the Churches of Christendom, while the percentage of increase was nearly twenty-fold greater. These figures and facts, which should be taken to heart by the Christian Church, present the basis of an irresistible appeal for a concerted and rapid increase of the agencies for the world's evangelisation that show results far superior to those we prize so dearly at home.'

A Pastoral Letter.

THE following letter was posted so as to be received by each of our Missionaries as nearly as possible on last New Year's Day :—

'9 SALISBURY SQUARE,
LONDON, E.C., *Advent*, 1885.

'MY DEAR FRIENDS,—This will, I hope, reach you on or about New Year's Day. May our gracious God grant each of you this new year such fulness of blessing that it may be the happiest and the most useful you have ever spent !

'We will not only wish this ; we will expect it. This closing year has been very specially a year of prayer. We have tried to obey the gracious command, "Ask ye of the Lord rain, in the time of the latter rain." He will surely fulfil His precious promise, "So

the Lord shall make lightnings (*marg.*), and give them showers of rain, to every one grass in the field" (Zech. x. 1).

'And is there not even now the "sound of abundance of rain"? Have we not warrant ample to expect the shower, not only certainly, but *suddenly*. "So shall the Lord make LIGHTNINGS." Similarly, four verses before we read, "The LORD shall be seen over them, and His arrow shall go forth AS THE LIGHTNING, and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south.

'I know not what is the force of these figures, "lightnings," "whirl-

winds," "trumpets," if they mean not a sudden, irresistible, soul-awakening manifestation of Jehovah's presence and power with and in behalf of His people. So it was at Pentecost of old : "Suddenly there came a sound from heaven as of a rushing mighty wind."

'Keep yourselves then, dear fellow-workers, in the attitude of expectation and of blessing. None can tell the fulness of blessing this new year may bring ; for Christ will surely come in the power of His Spirit to His waiting Church, to prepare her for His coming in the glory of His personal presence to take her to Himself.

'We will then take heed, "lest, coming SUDDENLY, He find us sleeping." We will watch and wait, and pray that the cloud of blessing float not past us unperceived and unenjoyed.

'With this fervent expectation before us of an imminent and sudden endowment of power and of blessing, let us take a careful survey of our work in all its parts. Let us ask, and ask upon our knees, "Is all ready for the promised blessing? Is there aught in work or workers which hinders its approach? Are all our methods conceived and carried out on the lines of Holy Scripture? Are any of our spiritual earnings put into "a bag with holes"? (Hag. i. 6.)

'With a view to this inquiry, it may be helpful to suggest a few of those great unchanging essential principles to which, as to a touchstone, we may from time to time bring all our work, that we may "take forth the precious from the vile." And if I seem to deal too much with abstract principles, and too little with their application to our work, it is because I am addressing those who are much better able to work out the application in detail than myself.

'1. It is very important to test and try our work for God by the law of *Spiritual Economy*. That law is set forth with distinctness in the parables of the Pounds and the Talents, is

illustrated in Exodus xviii., and enforced in Ephesians v. 16, etc. When this principle obtains, care is taken to leave spiritual agents as free as possible for spiritual work, to leave collateral and incidental work as much as may be to subordinate agency. It is a violation of this principle when a missionary is so engrossed with the secular, routine, mechanical portions of the work, as to have little time for prayer and thought, the study of the Word, and the direct speaking for the Lord Jesus Christ. It is false economy in work like ours to throw upon a missionary that which an assistant can fitly undertake. There are certain things she only can do ; but there are many things which a junior may do as well, and these she will wisely devolve, in order that she herself may be more free to rise to her high responsibilities in setting, maintaining, and raising the spiritual tone of the Mission, in exciting in herself and her co-workers more believing intercession and expectation, and a more adequate perception of "what is the exceeding greatness of God's power to usward who believe."

'2. A second fundamental principle in the Science of Missions is the principle of *Propagation*, as compared with the mere Promulgation of Christianity. Our aim is not to continue for ever the preaching of the Gospel to the peoples of India by men and women, however excellent, sent out from England for the purpose. Our commission is to sow seed, which shall propagate itself and bring forth fruit, "some thirtyfold, some sixty, and some an hundred." Let us bring our work to this test.

'Let us beware of too much Anglicising. There is a tendency to Ecclesiastical—perhaps even spiritual—"foot-binding" in some Indian missionary work. No sooner does the healthy babe of Indian Christianity appear than we proceed to check its natural development by such a system of English swathing-bands as well-nigh smothers it, as hinders its growth ;

so that instead of a healthy child, which can exercise in a natural way the idiosyncrasies of its being, it appears too often as a poor, puny, strained, unnatural imitation of a foreign religious system. Let us remember that, plant the rose of Sharon where we will, it will blossom and bud. No soil is strange to this plant of renown.

'Let us beware of forecasting the future of Indian Christianity. Its natural ecclesiastical development, if allowed to take place, may not—ought not—to be precisely in our English mould. Why should we inflict on the future Church of India all the manifold and pitiable *-isms* which afflict and divide the Church in England, or all the costly ways and habits, titles and dresses, to which we in the West have been used? Our lady missionaries have the character of identifying themselves in a special manner with those to whom they go; of approaching them from within, rather than from without, the surroundings of their natural life. This is the Master's method. Paul's view of missionary work was to evangelise and pass on. He saw the sapling firmly rooted in the soil, and then proceeded to plant like saplings elsewhere. It is the missionary's province to plant and propagate; it is the pastor's to preach and to maintain. "Some Evangelists, some Pastors and Teachers." Why? because Evangelistic work and Parochial work are two different things. Much excellent Mission work has been marred by being allowed to become too parochial. Better far to give all pains that the life of Christ be vividly and deeply developed in some Indian sister, who will, by the very force of her spiritual being, witness for Him to others, than to bring in twenty to mere ineffectual adhesion to the Church of Christ. The law of propagation is set forth in Mark iv. 26-29; Isa. lv. 10-12, and many kindred passages.

'3. Another axiom or first principle

by which our work may be tested is the *sacredness of home life*. "Home" is a flower of Eden, an institution of Paradise, a type of the Church of Christ. Nothing will more tend to the extension of Christ's Kingdom, in non-Christian lands, than the influence of Christian homes. The transforming effect on the home of a saving reception of Christ by the parents will be a witness of marvellous efficacy, both to heathen and Mohammedan; and on the other hand, our work will be hindered rather than helped, and the blessing will be withholden rather than vouchsafed, if in our converts' homes is exhibited anything like a reversal of the Scriptural laws of home life. There may be perhaps some danger here arising out of the very development of our work. The demand for native agents is great; the supply is small. The temptation is real, in very zeal for Christ's cause, to send forth as workers some whose hands ought to be full at home; and if this temptation be yielded to, the evils are manifold. The natural relations between husband and wife are reversed; home and children are neglected; an artificial standard of remuneration and of life is created; and the next generation, whose welfare should be our first concern, is visited with the consequences.

'Now, no amount of apparent spiritual work will compensate for the neglect of husband, children, home. In the long-run it will be found that a mistake in this direction tends really to cut off our supply of agents; for let the homes of India and China be won for Christ, and they will supply the workers in God's own good time. And, meanwhile, God will meet our need; and all the more effectually because it is our invariable rule to decline all help, even in His service, which conflicts with His own appointment—the sacred ties and claims of home.

'4. A fourth essential principle in Mission work is *the unity of the Body of Christ*. This great principle is

enunciated in numberless passages in the New Testament. But to my mind, none is more solemn or suggestive than the mention of it in our Lord's High-Priestly Prayer (John xvii. 20-23), where it is twice (21, 23) connected with the very cause we have in hand. Has not missionary progress been in the past often hindered, and the blessing been withholden, from a failure to recognise this great principle? Have not race distinctions even in mission circles ere now marred the work of Christ's Church? Social position is one thing, race distinction is quite another; and yet does it never happen that Indian Christians of good social position among their own people—yea, of refinement, culture, and education—are unwelcome, perhaps uninvited, guests at the English Christian's board? And can this but be displeasing to the Lord, and damaging to the extent of His Kingdom? Now, our Zenana ladies are in a position to exercise a very powerful influence in this matter; and if they seem for a while to give special prominence to this great first principle in the Church of Christ, God will honour them for it by a special measure of His blessing.

'By these four principles let us test

and see if anything seems to stand between us and the promised blessing; and as I close this New Year's letter, let me add this further word of brotherly counsel. Do all your work in view of the Second Advent of our blessed Lord. "Occupy TILL I COME" is His own loving word; and looking back myself on more than thirty years in His service, I can truly say that nothing has so cheered my soul and braced my work in times of difficulty, discouragement, or spiritual dulness, as the stimulating influence of "the Blessed Hope."

'May you all be nerved throughout the coming year by the bright prospect of His near return! May it be a year of sweet communion to yourselves, and of real conversions among those to whom you go!

'May it be a year of increased steadfastness, consistency, and energy in the native Christians connected with your Missions!

'May it be a year of much spiritual recompense to your friends and families at home who have spared you for this glorious service!

'Your affectionate brother in Christ,
'GILBERT KARNEY.

'Advent 1885.'

Our Working Parties.

THE friends who have sent packages of work to the Society's House will gladly learn that from many quarters warm thanks have been received for the handsome, useful, *suitable* things thus made available for local sales, and the funds have through this means been largely increased.

A few suggestions regarding articles much required may be useful. Frocks should almost invariably be made with long sleeves. Underclothing, especially for the poor, sells well. Ladies' fancy aprons, children's diaper pinafores, gentlemen's socks in sets, ladies' warm petticoats, cross-overs for aged women, and stockings for children, are much in demand. The records of the Foreign work given in other pages bring

forcibly to our notice the great need of enlarged funds to meet the continually increasing demands for more missionaries, more Bible-women, more evangelistic efforts, more schools, etc. The return of March reminds us of the balancing of the year's accounts, and all who are able to dispose of work, or a portion of it, will render valuable assistance. Wherever a sale can be organised, a variety of additional work may be obtained by application to the Society's House, 5 *Maresfield Gardens, Hampstead, N.W.* Parcels also can be ordered of £2 or £5 worth for Zenana Missionary Baskets.

Encouraging news has already come from many Indian Stations of the welcome given to the boxes sent last autumn.

Such messages as the following from two Indian ladies are refreshing. From Madras, Mrs. Sathianadhan writes, December 9, 1885 : 'The box has arrived, . . . and I cannot tell you how it has gladdened my heart. I feel truly grateful to you for sending it in time for Christmas. I must ask you to convey my best thanks to *all* the friends who have helped in sending out such beautiful prizes. The children, both Christian and Hindu, will value them very much.'

From Amritsar, Miss Ellen Lakshmi Goreh writes, December 7, 1885 : 'Some very kind presents came in the box which you sent for the Medical Mission, including nice cards for our Sunday-school. I am very grateful to the kind donors.'

Again, from Trevandrum our missionary writes : 'It was a great pleasure to see the lovely things ; . . . we have realised more than last year. The children's frocks were exquisitely worked ;' and from the Punjab : 'We are particularly grateful for the pieces of bright woollen cloth for our converts ;' while another friend adds, 'Such a splendid box has never reached us before.' May our numerous band of helpers receive fresh encouragement to go forward in the name of the Lord. His Word still may cheer all His *faithful* handmaidens. 'She hath done what she could.'

Praise and Prayer.

PRAISE.

1. FOR preservation from cholera. (See Miss Mulvany's report, p. 59.)
2. For the return and steadfastness of two Brahmin women for whom Miss Dawe requested prayer in her last report. (See Miss Dawe's report, p. 66.)
3. For the baptisms at Arndul. (See Foreign Items, p. 91.)

PRAYER.

1. For blessing on work amongst the Bowries. (See Miss Mulvany's report, p. 60.)
2. For four pupils at Royan, and one at Radhanagur. (See Miss Gore's report, p. 65.)
3. For Hemangini. (See Miss Dawe's report, p. 66.)
4. For the conversion of the poor widow mentioned in Miss Stroelin's report (p. 87).

Letter to the Editor.

'ZENANA MISSIONS IN THEIR RELATIONS TO THE CHURCH.

'I have just been reading the interesting paper with this heading in the January and February No. of *India's Women*. The writer of it, Pastor Rudra of Burdwan, recognises in his paper the great importance of *one* aspect of our Zenana Mission work, which has often seemed to me rather overlooked, and he presents it to our notice so clearly and convincingly that I need add but few words to commend this subject, as he has emphasised it, to the earnest consideration of English Christian ladies.

'All mission work is twofold, ours among women markedly so. We go forth to India to offer Jesus and His salvation to our Hindu sisters, and beseech them to accept it. When they do so our hearts rejoice; yet this is but the beginning of our work on their behalf, for each convert needs watchful care and training. Our Converts' Home at Barrackpore is helping to this end, but the time seems come when efforts in this direction should be greatly expanded and strengthened.

'We have now, in Calcutta alone, a goodly number of native Christian women of divers ranks in the social scale; they are connected with various

sections of the Christian Church, and might be utilised largely, and become a little army of valuable fellow-helpers. What seems needed is a leader—a consecrated Christian from Europe to reside in their midst,—one who possesses the gift of influencing and attracting others, and who would give herself wholly and simply to this special branch of service.

'Hindu ladies and Hindu women of all ranks are very appreciative of love and sympathy, and their attachment, when gained, is generally abiding. There are some beautiful points in the natural character of the Hindu, which, when brought out and wisely and affectionately touched, renders them both attractive and powerful for good.

'Dear countrywomen, are there none among you ready to enter on this promising sphere of service—none who, having read the pastor's words, will not arise and say with an ancient warrior of old, "Here am I, send me"?

'As an old missionary, who speaks from personal experience, I would invite any who desire to know more to communicate with me; and may He who is touching many hearts just now in a marvellous manner, touch the

hearts of some of our sisters to move in the special direction to which brief allusions have been made, and in reference to which much earnest prayer has been and is being offered.

'I have confined my remarks to

Calcutta, as that is the part I know best, and to which Pastor Rudra specially refers. But what I have said applies more or less to India at large.

M. WEITBRECHT.

Notices of Books, etc.

A Voice from China. By Mrs. STEWART.

THE latest of a series of little pink books, published by the C.E.Z.M.S., gives in a small compass an account of mission work amongst the women of China, with many interesting particulars. This appeal on behalf of no less than '100,000,000 of our sisters who in China are still in utter heathen darkness,' touches on several branches of the work, and brings forward the great need of the very interesting Chinese women, which is apt to be overshadowed by the just and ever-present claims of India.

Wanderings in China. By Miss C. F. GORDON-CUMMING. Vol. I.
Blackwood and Sons.

We always welcome Miss Gordon-Cumming as an admirable traveller. She appears to have her eyes open, and her journals are most interesting; we believe our readers will find this volume as much so as any of its predecessors. In Foo-Chow she made the acquaintance of Mrs. Ahok, whose name is well known to our friends in connection with the work of Mrs. Fagg and Miss Gough; and the chapter called 'A Field for Woman's Work' will be eagerly read. The story of Mrs. Fagg's first entrance into the work, and the readiness with which the ladies receive instruction, is given in detail, but the following extract must suffice:—

'But the case in point is how to carry the Light into the dull homes of ladies whose social status now holds them prisoners. Even supposing that some rumour of a brighter life has penetrated into one of these dull homes, how apparently hopeless a barrier is the feeling of its being a breach of propriety for a woman to come out of her seclusion, especially to speak to a man; and yet, probably, the Christian catechist of some neighbouring village is the only person who could give the desired teaching. Hence arise such pathetic incidents as one recently discovered at the village of Tong-A, where, day by day, the women assembled to learn from the lips of a little girl, only five years of age, who, with the marvellous memory of her race, could already repeat the Creed, the Commandments, the Lord's Prayer, some hymns, and many passages of Scripture. Truly a touching illustration of the words of the Hebrew prophet, "A little child shall lead them."

In Southern India. By Mrs. MURRAY MITCHELL. Religious Tract Society.

This book, described on the title-page as 'A Visit to some of the chief Mission Stations in the Madras Presidency,' is furnished with a map and numerous illustrations. Besides fully answering all expectations of missionary

information, it abounds in descriptions of Indian scenery and details of natives and native life, painted with the vivid colouring belonging to the first freshness of new impressions.

The following passage is taken from the chapter headed 'Madras—Female Work.' Mrs. Murray Mitchell writes of some of the Zenana pupils :—

'They gaze at you with those large, liquid eyes, which look as if the fountain of their tears was very close, and ask, "Why are we so different to you? Could we not enjoy the world, and be *free* like you?" They are indeed more to be pitied now than ever. Why? Because a glimmering of light has penetrated the darkness of these homes; *they see their bonds*. Formerly they did not know they were bound. Now they do; and they have a suspicion that a better fate might be theirs. The fair world outside they too might enjoy; there is a position they might attain to; a Father above who might be theirs as well as ours. "You are like that dove," said one young woman to me, pointing to a bird on the wing; "you are like that bird soaring to heaven; we are like that same bird caught, its wings clipped, and shut up in a cage too narrow to hold it." A commonplace illustration, but how touching and true!'

India, its Condition, Religion, and Missions. By the Rev. JAMES BRADBURY.
John Snow and Co.

The expectations raised by the title of this book are well fulfilled. Mr. Bradbury draws from a fund of information gained during thirty-four years of missionary life in India; but besides his own experience of its present condition, he gives a clear and concise sketch of its history and chronology, with dates and statistics, which will render his work very acceptable for the purpose of reference.

Readers possessing the average acquaintance with Indian literature must be prepared to recognise old friends with new-sounding names,—'Brahma' as 'Bromha,' 'Buddha' as 'Boodho,' 'Manu' as 'Monoo,' etc.

Notices to Correspondents, etc.

- *.* *All Communications, Contributions, Books for Review, etc. etc., are to be addressed to The Secretary, Publications Committee, 9 Salisbury Square, Fleet Street, London, E.C.*
- *.* *Correspondents will kindly note that the Magazine being the official organ of the Society, all accepted contributions are, by our Constitution, subject to the revision of the Publications Sub-Committee.*
- *.* *Contributors are requested to write clearly on foolscap paper, on one side only of the leaf, and to keep a copy for their own use.*
- *.* *All correspondence regarding offers of service in the Mission Field, Training of Candidates, etc., should be addressed to the Secretary of the Candidates Sub-Committee, MRS. SANDYS, Glendhu, Harrow.*

INDIA'S WOMEN.

VOL. VI.

MAY—JUNE 1886.

No. 33.

The Trident and the Climbing Plant.

'My attention has been attracted to what should be a trident on the summit of a Hindu temple, but which, through being overgrown by a creeping plant, has been transformed into a cross.'—*Vide* MISS HIGHTON'S REPORT, vol. vi. p. 17.

WHERE broods the heathen darkness
Of India's sunny land,
With mystic Trident reared aloft,
The Siva temples stand.
That symbol proves the nation,
Blinded in heart and will,
Adores the Hindu Triad,
A heathen country still.

Yet see to Heaven aspiring
A feeble climbing plant,
With tendrils firmly clinging,
It scales the roof aslant.
Refreshed by showers and breezes,
By sunbeams daily warmed,
It grows, until the Trident
Is to a Cross transformed.

Take courage, all aspiring
Christ Crucified to show,
Rise daily nearer Heaven,
Look down on all below ;
Still higher raise your standard,
Upheld by Power Divine,
Till India's wond'ring daughters
Shall own your Saviour's sign.

Soon Islam's blinded victims
 Their darkness shall bewail ;
 Where shines the Sun in glory
 The crescent moon must pale.
 Let Love and Prayer ne'er weary,
 Let Faith and Hope sustain,
 Then heathen signs shall vanish,
 The Lord of Hosts shall reign.

Weak things confound the mighty,
 And bring to nought the wise ;
 God's blessing follows efforts
 Most lowly in our eyes.
 Surmount each rising hindrance,
 Let purpose never fail,
 Till Jesus' Name in glory
 From shore to shore prevail.

The Power of the Spirit.

A NEW TESTAMENT STUDY.

By the REV. H. E. FOX, M.A., Vicar of St. Nicholas, Durham.

TRUE power is the union of might and right. Mere might is force which sooner or later spends itself; mere right, unsupported by force, is an empty name. Thus when St. Paul speaks of 'the eternal power and Godhead' (Rom. i. 20), to which all creation witnesses, even in the heathen conscience, he claims it to be both authority to exercise power and power to assert authority. The use of two distinct words¹ in the New Testament, which are equally translated 'power' in the A.V., well illustrates this truth, and throws much light on the nature of the power promised to believers by the gift of the Holy Ghost (Acts i. 8).

In human affairs the one may or may not carry with it the other. But in the power which belongs to God, and also in that which He gives to His

¹ The one is ἐξουσία, *right, title, authority*; the other δύναμις, *ability, strength, might*. In the following quotations, wherever 'power' is the translation of the former, it is printed in italics,

people, they are inseparable. God's might and right are commensurate; and this is so far true for His people, that what they may do is the only limit to what they can do. This is the meaning of that law of the kingdom in St. Mark ix. 23. Of course, in both senses, the power may be an unlawful one. Satan's power is very real, but very wrong. He is 'the prince of the *power* of the air' (Eph. ii. 2); that *power* he offered to Christ (St. Luke iv. 6); that *power* Christ encountered (St. Luke xxii. 53); from that *power* God purposes to turn men to Himself (Acts xxvi. 18), and has delivered His servants from it (Col. i. 13); and over that and every other *power* His Son must reign victorious (1 Cor. xv. 24). But very rarely is this usurped power described as possessing 'might,' and then only as subjected to the power given by Christ to His disciples (St. Luke x. 19).

Strongly contrasted with this unlawful power is that which belongs to Christ. Thus it is *power* to forgive sins (St. Mark ix. 6, 8), *power* to lay down His life and to take it again (St. John x. 18), *power* over all flesh (St. John xvii. 2), all *power* in heaven and earth (St. Matt. xxviii. 18). And this omnipotence of authority manifested itself when on earth by His 'mighty works' (lit. 'power,' as St. Matt. vii. 22; xi. 20; xiii. 54, etc.).¹ His resurrection also declared this power (Rom. i. 4; Heb. vii. 16); He upholds all things by the word of His power (Heb. i. 3); and His advent to this earth will be specially marked by the putting forth of power (St. Matt. xxiv. 30; xxvi. 64, etc.).

We may now see the relation of these facts to the believer. Still keeping the twofold sense of the word, we examine his power in its source and character. It springs from Sonship. Whatever right or authority belongs to that name, he received it all when he received Christ (St. John i. 12). Within that *power* he may claim to be and to do all that is proper to a son of God. This is what our Lord meant when He told His disciples that to faith nothing was impossible (St. Matt. xvii. 20). This was the actual experience of St. Paul when he said, 'I can do all things in Christ which strengtheneth me' (Phil. iv. 13). For the power promised at Pentecost was not only authority or right (that had been given already, see St. Matt. xxviii. 18-20 and elsewhere), but it was vital force, energising their whole beings, enabling them to translate the possibility into the accomplishment.

St. Paul gives exactly the same view of the believer's life. As a man in Christ (2 Cor. v. 17), he has right. As a man in whom Christ is (Gal.

¹ In St. Mark v. 30, 'virtue' of the A.V. is literally 'power.'

ii. 20), he has might (2 Tim. i. 7). When he speaks, it is with demonstration of the Spirit and power (1 Cor. ii. 4); when he works, it is in power (2 Thess. i. 11). The weapons of his warfare are mighty through God (2 Cor. x. 4). All his spiritual graces are developments of the same power (Rom. xv. 13). It is a power working within him (Eph. iii. 7, 20), which can only be compared to that exercised in the resurrection and exaltation of Christ (i. 19), and is even called the power of His resurrection (Phil. iii. 10). The unworthiness of the agent in whom it works, so far from obscuring, even gives room for the display of its excellency (2 Cor. iv. 7). It is made perfect in weakness, and more than compensates for any suffering or trial in those on whom it rests (2 Cor. xii. 9).

Much more might be said, but this will be enough to remind each fellow-worker in Christ how to be strong in the Lord and in the power of His might (Eph. vi. 10). With power so divine, so freely proferred, spiritual weakness is sin. God gives no command which does not carry with it the promise of performance, nor does He call us to any service where He will not work in us both to will and to do that which is the highest object of the Christian's life—'all the good pleasure of His goodness' (Phil. ii. 13; 2 Thess. i. 11).

Mission Work in Nagasaki.



HE Rev. Herbert Maundrell, who for nine years has been engaged in mission work in Japan, gave an address at 5 Maresfield Gardens on Monday evening, 8th February.

Mr. Maundrell referred to a speaker who had recently thought it necessary to remind his audience that 'Japan was not a town on the coast of China,' and he gave a brief sketch of the Empire consisting of 3000 islands, comparing the relative sizes of the four largest with the British Isles.

He described the snowy mountains, evergreens, rivers, and rivulets, which combine to make the scenery beautiful and picturesque, and the bright intelligent inhabitants, who are sufficiently advanced to possess the electric telegraph, a system of education, and an iron-clad fleet.

Humane in disposition, the Japanese practised the Fifth Commandment before the Bible was made known to them. For centuries they have been taught to revere their aged relations; no such thing as a work-house is to be found in the Empire.

Though carrying out principles that belong to true religion, during two centuries bitter prejudice existed against Christianity. François Xavier was successful in baptising numbers of converts; but after a time the Jesuits interfered with the Government, and edicts were drawn up, which might still have been seen fifteen years ago, declaring that, so long as the sun shone, no Japanese should be a Christian. One small island at the entrance of the Bay of Nagasaki is famed for its beauty and its sad history, for, from a projecting rock, numbers of Roman Catholic martyrs were thrown into the sea. Persecution was ingenious in devising means to stamp out Christianity. Not more than thirty years ago the Government officials used to bring a large wooden cross into the streets and force the passers-by to trample it under foot.

When Mr. and Mrs. Maundrell's predecessor, the Rev. G. Ensor, began work in Nagasaki, timid inquirers came to his house, one at a time, in the dusk of the evening. A ring at the front door was sufficient to cause one of these men to make his escape at the back, fearing a policeman was on his track; but often a second inquirer was discovered as the innocent cause of alarm. It took time to establish mutual confidence, but by degrees the congregation of three increased, until Mr. Maundrell had had the happiness of baptising 250—men, women, and children.

Hatred of foreigners used to be so intense that Europeans venturing into the streets at night were in danger of an attack from numbers of the Samurai class,—native gentlemen, who, being the retainers or Baronial Lords, carried two swords in their belt as a sign of distinction. An English merchant whose arm was struck off twelve years ago still lives in Nagasaki, a witness to the violence of past days.

Now this state of affairs is changed. Foreigners may live in Japan as peacefully as in England, and probably more safely than in Ireland. The domestic life seems interesting as well as peaceful. Round the charcoal firepan, every topic is discussed by these talkative people, but Christianity is now often foremost. The lady of the house, as she presides over tea by her tripod and crock, leads the conversation on the favourite subject, and her guests take it up with the same zest as the men.

The ladies are not, as in India, the slaves of their husbands; but they have not the freedom of Englishwomen. They are quite accessible to lady missionaries. Mr. Maundrell said that few things had given him greater satisfaction in returning to Nagasaki than the decision of the C.E.Z.M.S. to extend its work to Japan; he could not adequately express the need of ladies at a mission station.

As an example of what ladies can accomplish, he cited Mrs. Goodall,

a widow lady, who, after living twenty years in India, joined Mr. and Mrs. Maundrell ten years ago in Nagasaki. Besides undertaking the various branches of Christian work that usually fall to ladies in an organised English parish, she has trained eight young Japanese ladies who live with her. The good results of her influence have already been shown. One of these young girls was enabled to patiently endure and live down persecution in her own home.

It would be interesting to hear Mrs. Goodall's account of her work, but on Mr. and Mrs. Maundrell asking her to accompany them to England for the rest they thought she needed, she answered : ' You must go with your children, who need you ; I shall stay with mine.' We are reminded that Beranger wrote in an epitaph on an aunt who had died, ' Though she was never a mother, many sons mourn her loss.' May we not believe that by and by, of many a Christian lady who gives herself to work amongst the women of the East, it may be said, ' Though never a mother, her children rise up and call her blessed ' ?

Pentecost.

HYMN TO THE HOLY SPIRIT.

This hymn was suggested by the Bible Reading (Gal. v. 22, 23), ' The Fruit of the Spirit,' by the Rev. H. E. Fox, which appeared in the March-April Number of *India's Women*.

BLESSED Spirit, Holy Ghost,
Come now as at Pentecost !
Fill us with Thy light and love,
And all graces from above.
Make us true in thought and word,
Pure, and meet to serve the Lord,
That our life may ever be
Wholly ruled, O Lord, by Thee.

We are dark, be Thou our light,
We are weak, be Thou our might,
We are sinful, make us pure,
We are wavering, us assure,
We are dying, give us life,
Calm, O Lord, our weary strife,
Let Thy love fill every heart,
Holy joy to each impart.

Give us Peace, O Spirit blest,
 Lead us unto Christ, our rest ;
 Let Thy Gentleness divine,
 In our lives in patience shine,
 Lead our Faith from strength to strength,
 Till we reach our home at length,
 There the praises we shall sing
 Of our Saviour, God, and King.

Meekness, guide Thou in Thy way,
 Goodness, strengthen every day,
 Power to bear, give us, O Lord,
 Self-control in deed and word.
 These the graces freely given
 Unto all who thirst for heaven,
 On us shower them, Lord, that we
 May live only, all, for Thee ! Amen.

JOHN CULLEN.


N.B.—This hymn may be sung to the tune ‘Pleasant are Thy courts above.’

Sowing and Reaping, or Labour in the Field.

‘Always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.’—1 COR. xv. 58.

PUNJAB AND SINDH MISSIONS.

1. AMRITSAR.

REAT interest centres round the important town of Amritsar. Its name, meaning the ‘Fountain of Life,’ proves the regard of its founders, and its manufactures help to maintain its honourable position. But the special interest for ourselves is the struggle between good and evil, Christianity and Heathenism.

During the past year God’s labourers seem to have indeed borne the burden and heat of the day. Yet, even in the opposition they have met, there is encouragement. Can we doubt that it arises from the conviction of the slaves of heathenism that their systems are in imminent danger? It is with great thankfulness that we read evidence in our missionaries’ reports that their ‘labour is not in vain in the Lord.’

MISS WAUTON'S REPORT.

'The year 1885 opened in this country with a dark and lowering horizon. Wars and rumours of wars, earthquakes, and other disturbances reminded us continually of adverse powers above and beneath. In the spiritual warfare, as well as in the natural and political world, we have been made to realise more than ever the terrible forces of the rulers of the darkness arrayed against us.

'We are naturally inclined to think, that in each succeeding year of missionary operations, the field should be more open and the work easier. I do not know what the experiences of others may be, but to me every fresh victory we gain seems a signal for the enemy to redouble his efforts, and to put forth all his power to defeat and overthrow his assailants. Yet, as the armies of our mighty Captain can never be defeated, we have no fears as to the ultimate result. If driven off one part of the field, it is only that we may take up another position, which, in the end, will prove more advantageous. However fiercely the arrows may fly, we can always take refuge under our Shield, and exclaim, "We are more than conquerors through Him that loved us." "He teacheth our hands to war and our fingers to fight, so that even the bows of steel are broken by our arms." The struggle has been going on in the two different departments of our work, Hindu and Mohammedan, but help has been given to us.

'The readers in our Hindu and Sikh schools have always formed the larger proportion of our scholars; out of 450, 328 belong to Hindu and Sikh families. When examining some girls' schools for Government this year, I was struck with the difference between Amritsar and other places in this respect, for, generally speaking, there appears to be some difficulty in persuading Hindu parents to have their daughters educated. Probably

the mixture of the Sikh element here makes it easier, and as our Hindu schools were the most flourishing they were the special mark for the adversary to aim at.

'The Arya Somaj have lately become a powerful body in Amritsar. Their policy is not so much to extend their own faith, which they profess to build on the teaching of the Vedas, as to oppose the spread of Christianity; and to this they have steadfastly set themselves with a zeal worthy of a better cause. Knowing how the Gospel is finding its ways into homes through the influence of the women, they have aimed their blows against all the female schools in the place, but more particularly against those where Christian instruction is given. Early in the year, a large house close to the doors of our central building was taken by them. A busy hum of voices told us that a school had been established; children and teachers were always swarming about, as if to make a great show of activity, and the words "Arya Somaj" were hardly ever out of the mouths of our teachers, for, whenever any were missing from the ranks of our own scholars, we were invariably told that they had gone to the rival school.

'Another and another was planted down, with cunning design, always within a few doors of a mission-school; and the unwary little flies were soon trapped. First would come a grand mithai feast; then a distribution of pice; then a display of brilliant-coloured wools, which were knitted up into socks and comforters, and sent home to the parents; then gifts of pen-boxes, chaddars, etc., till the ignorant fathers and mothers were dazzled, and their minds duly impressed with the brilliant prospects of worldly advantage in sending their daughters to the "Vedic" schools. Besides, the name was very grand. Sanscrit, and all sorts of learning were

promised, and this, though not a heavy weight in the scale, counted for something ; so the inducements were numerous.

‘Heavy threats and penalties were held over the heads of those who dared to leave their girls with us. Printed pamphlets and notices were circulated, saying that we made the pupils Christians by force, etc. ; other equally untrue statements were spread abroad by word of mouth. I was said to go into the Arya Somaj schools, break open the doors, drag out the girls by their hair, and bring them back into our schools ; and, though I never even entered one of their doors, no doubt there were people ignorant and foolish enough to believe this, as well as many other equally ridiculous stories. At all events, they had the desired effect, for one child after another disappeared, till some of our teachers had nothing but an empty bench where there had formerly been a whole class. One unsatisfactory school we thought better to close altogether ; in some cases monitors were dismissed, as it was not worth while to pay them when half the scholars were gone ; and then we waited patiently to see how long the storm would last.

‘Month after month passed by ; more and more absentees were reported ; and during the long hot weather, which is never an exhilarating season, it was difficult to look cheerfully at work which seemed to be withering, as vegetation does before the burning winds of June. But though we could not encourage ourselves in the work, we *could* encourage ourselves in the Lord our God, and in His gracious promises that no weapon formed against us should prosper.

‘Just when the trial was at its height, the text was sent to me, “Tarry thou the Lord’s leisure ; be strong, and He shall comfort thine heart.” The Lord’s leisure seems to us sometimes very long, but it is only because we do not understand His purposes, or see what He intends to accomplish by

allowing the storms to come. However, one thing we know, that the “clouds we so much dread” are big with mercy, and shall break in blessings both on the workers and the work. Some of the darkness has already rolled off, and things look more promising than they did six months ago.

‘Another shock to our schools has been the abolition of the pice payment system, and the substitution of rewards on the promotion of each scholar from class to class. This objectionable system of payment should have been done away with years ago, but the municipal schools would not move in the matter, and, if we had been the first to abolish it, the results would have been disastrous to our schools. A scheme of rewards has now been formed, which we hope will be considered an equivalent to the children’s earnings, and so be an inducement to the parents to let them come. At the same time, it will not be surprising if the number of names on the rolls is diminished for a long time to come. In a manufacturing city like this, just as in our manufacturing towns at home, it is a great temptation to keep girls at home who by their industry can earn ever so little. According to the rate of living in this country, I suppose an anna would be nearly equal to a shilling, and as four or five shillings a month earned by two or three members of a family would be thought much of in an artisan’s household, so the few annas a month taken home from these schools made an addition to the family income which is not to be despised.

‘Seeing that rewards are still so necessary, we propose in future, instead of pice, to have *two* distributions of gifts in the year instead of one, following each time a Bible examination, and to make the size of the gift (for we can scarcely call it a prize, as it will be for every child) dependent on the amount of Scripture knowledge attained during the six months. Pre-

sents of cloth are most valued, and we must beg kind friends in England to give us a little help by sending us out pieces, of any length from one yard and upwards, of any kind of *bright-coloured* material. We would rather have these now than dolls, bags, needle-books, or any of the things which friends have often most kindly supplied.

'The Hindu Widows' Industrial Class has increased to 30, and many have to be refused admittance altogether, as we cannot superintend the work of an unlimited number. Some of the younger and cleverer women have been transferred from this department to the Normal Class, held in the same building, to be trained as teachers for village schools. We have already sent out one teacher to Majitha and another to Narowal this year, and we trust this widows' class will furnish many more for employment in the district. A simple education is all that is needed for the country places, so they can be quickly prepared, and, being free from home ties, will be able to go wherever they are needed.

'Our work amongst the *Mohammedans* has been subject to the same hindrances as amongst the Sikhs and Hindus. As Mussulman girls of the higher class are seldom allowed to go out, our scholars are chiefly drawn from the poorer families. It is difficult to get them to give up three or four hours of the day to reading and writing when spinning is considered more profitable. Consequently the stoppage of the pice has told seriously upon the number of pupils. Two schools have been closed,—one in consequence of the falling off of the scholars, and the other, I grieve to say, through the unsatisfactoriness of the teacher, though nominally a Christian. This school has, however, been reopened with another teacher and in a rather different quarter.

'A regular crusade was instituted against the school and Zenana teaching by some Mohammedan leaders, as to that of the Arya Community.

The readers of *India's Women* may perhaps remember the translation of the Urdu pamphlet which was distributed both here and at Lahore, in which the writer calls upon his companions in the faith to bestir themselves, lest, by means of the Christian influences over their women, the whole fabric of Mohammedanism should gradually be destroyed. A league was also formed by some influential men in the city to shut us out from the Zenanas. They even threatened to place guards at the doors of the houses we visited to prevent our entrance. They succeeded in closing two. No wonder if, in the face of all this, others have been slow to open! We have scarcely gained one new house all through the year, but we are thankful to have been able to hold our ground, or rather, it has been held for us.

'Two or three men boldly stood out against the confederation, and declared that, whatever others said or did, the Miss Sahib should come to their house to teach their wives, who had learned nothing but what was good, and learn they should. This brave tone rather disconcerted some of the persecutors, who expected to have it all their own way; and so the noise and hubbub gradually died down. Meanwhile we were cheered by seeing that these threats did not deter one of the pupils in our Mohammedan Normal Class from joining herself to the Christian flock.

'Tebo was mentioned last year as an inquirer. She continued for a long time bearing testimony in her family to her faith in Christ, and her disbelief in Mohammed as a prophet and mediator. On one occasion she woke from her sleep with the words on her lips, "Jesus Christ is my protector." This was made an occasion for further ill-treatment, as her relatives remarked, "She cannot help speaking of Him even in her dreams." When the Mohurram festival came, she was asked, as the only Arabic reader

in the household, to recite the story of the martyrs. She quietly and firmly refused, telling them that she no longer believed these stories, but built her hopes on Christ as her Saviour and Deliverer. They were all very angry, but no threats or reproaches could dissuade her from her purpose.

'The desire of her heart was fulfilled one day in November last, when she was received by baptism into the Church. She is now living in the Converts' Home, attending the Normal School daily. Being a good teacher, we hope she will be ready to take a school, and so support herself, when she has passed the Upper Primary Examination, for which she is preparing.

'Of the teaching in the Mohammedan houses there seems to be no very special incidents to record. One household I always think of with pleasure, where mother and daughter-in-law both drink in the truths explained to them, and, as far as we can judge, the mother at least is beginning to apprehend them with some measure of spiritual discernment. She repeats over and over again the two prayers she has been taught: "O Lord, for Jesus Christ's sake, give me Thy Holy Spirit," and "God be merciful to me, a sinner."

'One young Mohammedan widow constantly asks for the hymn,

"Take the name of Jesus with you,
Child of sorrow and of woe."

This hymn is also the universal favourite in another house; and very delightful it is to hear the voices join with ours in the Hindustani version of such words as these—

"At the name of Jesus bowing,
Falling prostrate at His feet,
King of Kings in heaven we'll crown Him
When our journey is complete."

'One of the houses where I teach faces a large Hindu temple crowned with the trident. The crescent glitters from the tops of the white mosques scattered over the city; the buildings connected with the Sikh worship are being re-

gilded, and shining out more resplendent than ever. Close beside our house, in the grounds of Dr. Clark's Medical Mission Hospital, is a large flag, which the breeze often lifts up and waves on high, bearing the sign of the Cross. The women often ask us what this means, and then we tell them it is the sign of the Crucified One, before which both the Trident and the Crescent will fall, and which shall go on conquering till He who has been lifted up shall draw all men unto Him. Susan, our faithful old Bible-woman, continues to pay her visits to the villages, and Miss Dewar went out with her for a fortnight in November for an itinerating tour.

'As our watchword for last year seems to have been "Stand still," so we hope this year to hear the command "Go forward." It seemed like an earnest of this, when the first place I went to on New Year's morning, after the early service, was the large *hawali*, in a distant part of the city, which had just been given into our possession as a new centre for work. It is to be called "Kela Bagh," or the garden of the plantains, being close by a plantation where these fruit-trees are growing. As this is still quite a new opening, and we have yet to prove how the plan will succeed, I will say no more about it at present, except to ask the prayers of our readers that this house, where two schools are being carried on for Hindu and Mohammedan girls, and where two of our Bible-women are to live, may be indeed as a garden of the Lord, watered by the River of Life, and producing the fruits of righteousness to the glory of the Great Planter and Husbandman.

'Now, I ought not to close without a word or two about work amongst the Christians. Mrs. Wade held her weekly Bible-class for women in one of the rooms of the Zenana Mission House through the cold weather of 1885, and while she was away at the hills I kept it up for some time, generally with an average attendance of 10 or 12. The "Native Ladies' Missionary

Association" has held its meetings every month, except during the few months of the hot season. In April we had a very joyful gathering at Mrs. Wade's house, when the missionary boxes were opened. The contents, amounting to Rs.83, have been sent to aid a Leper Home for girls in Jerusalem; so this little effort to interest our sisters in the spread of the Gospel through the world has not been altogether fruitless. Interest in missions has certainly been roused, and the fact of sending contributions to another country will not, we are sure, make them less anxious to help their own. On the contrary, I think we see that it calls out their sympathies to all, whether of their own race or any other, who are perishing for want of the Bread of Life.

"The other parts of our work, such as the preparation and examination of our native helpers, the training of the converts, instruction of inquirers, etc., would all take too much time to enter

into. We can only say that we wish we could do more to prepare labourers, both for our own field and for others, who find it more difficult to meet with recruits capable of taking their places in the ranks. As Miss Lonie has now been given to us, we hope it will enable us to do more in this direction.

"And now, thanking our kind helpers in England for all their welcome gifts and prizes, needlework for sale, illuminations, etc., we say good-bye to them for another year, trusting that while we, the messengers of the Churches (which with all humility we venture to call ourselves), are representing them as standard-bearers in this heathen land, they will continue to uphold us with their fervent prayers, that "we may stand fast in one spirit, with one mind, striving together for the faith of the Gospel, and in nothing terrified by our adversaries."

"E. WAUTON.

"CITY MISSION HOUSE,
AMRITSAR, Feb. 6th, 1886."

MISS DEWAR'S REPORT.

"Owing to much opposition and many hindrances, our work during the past year has been confined within smaller limits and done with greater effort. Perhaps *waiting* would be a better word than *working*, as our watchword has been, not "Forward," but "Stand fast."

"In the train of our usual enemies to all regular work came another new foe, in the shape of opposition from the Arya Somaj party. The hottest months passed in trying to keep dying schools alive, and in living down sundry false reports spread abroad by our opponents: "Twelve children are baptised every year;" "The Miss Sahibas drag the children about by the hair of the head"! etc.

"Now, on looking back, we can say that our schools have survived, and that the false accusations have done us no harm. In spite of many attractions in the shape of sweets and money offered to all truants from mission-

schools, some of our children have come back to us again, saying that they like *hymns* better. That is quite true, for they like hymns well enough to *pay* for them. The following is an instance:—

"Hitti's" sharp eyes spy some new books in my bag. Of course her fingers burn to touch them. One is given her to look at. "A hymn-book! Do give it me." I tell her that the price is two pice. Hitti disappears. Presently she comes running in with two brown pice in her little fat fingers. The pice are soon exchanged for the hymn-book, and the little owner runs about showing her treasure to all the other children, who are each seized with a warm desire to have one too. Next to eating, a Punjabi child likes singing. The little ones sing the uncouth alphabet, "oura, aira, eri," etc., to the tune of "Auld Lang Syne,"—the greater the noise during the performance the better they like it! Work amongst

the children must be done quickly, as an ordinary child's school-days soon pass away. Many are removed before they can read properly,—some to be married, others to do work at home. Often a whole family goes away on a pilgrimage to the Ganges.

'The great reaper, Death, too, is always busy, and often his shadow falls on our brightest and best,—amongst others, it has fallen on the child who got the first prize for Scripture at last year's examination. There is a custom amongst the Hindus that, when the end is near, the dying one is put on the ground, with tiny lamps in each hand, to light the soul across the river. This was done to little Shir De; yet we may hope that, as she had learned and loved the story of the Saviour, she had other and brighter light than any earthly one to guide her through the gloom.

'Leaving the schools, we wend our way through a narrow gali in a very bigoted Hindi quarter. Over many of the doorways can be seen the figure of *Ganesh*. That hard-faced man, with coloured lines drawn across his brow, is repeating the name of "Ram" as he hurries along, while a fakir, begging his way from door to door, is singing the praises of Krishna. Yet here we are with the Word of God. Can there be a spot in such a hard stony place where we can scatter the good seed? At first sight all looks unpromising, but we go on till we reach an open door.

'There sits *Maya*, a new pupil, busily spinning. She smiles a welcome, and soon brings little straw mats for us to sit upon. The spinning-wheel is put aside, a Gurmukhi Primer takes its place. The lesson proceeds somewhat slowly, for my dear pupil, although quick and intelligent in most things, finds reading a difficulty. After she has mastered a column of little words, and has finally understood the intricacies of closing the heel of a stocking, she asks for a Bible story, or a "Vishangsatu"

(hymn)—more frequently the latter. Some passers-by, attracted by the sound, come in and join us. Many are on their way to worship at the Golden Temple, others are taking offerings of flowers for some special shrine, yet they stop to listen, and often ask to hear more.

'Amongst the women of that gali, an old woman called G. may be mentioned. She was very much attracted by the little *Wordless Book*, and would not rest till she had got one for herself, and had learned the text belonging to each leaf. "I have so little time left, daughter," she said one day as an apology for asking me to go back soon. Shortly afterwards her son forbade any more visits. She used to keep the little book next to her heart for safety; but the truths contained in it are *in* her heart, so she cannot be robbed of them.

'So much for the disappointments and encouragements met with in Hindu work. Now let us lift the thicker veil of the Mohammedan Zenana. Opposition has followed us there also. The translation of a Mohammedan tract, which appeared in the September number of *India's Women*, shows how strong was the feeling against us. The effect in most of the Zenanas was not as the writer had intended. Desire checked became stronger. Many ladies who were indifferent about learning hitherto became doubly anxious to read when they heard that there was a chance of losing their teacher. So the doors, instead of closing, opened wider.

'Thus all things work together for good; and although we cannot rejoice over new houses opened, we have not to mourn over old houses lost. No pupil has been lost through opposition; but one has been removed by death. L. had been taught for many years, but to the end her faith in the False Prophet remained unshaken. The last visit to her was most painful. I told her that Mohammed could not take her to heaven.

"Well," she said, "I don't care to go there!" How strange it is that a man who was no friend to women should be so much beloved! Such a love can only be rooted out by giving something better instead.

'Most of our Mohammedan pupils are reading Old Testament history, and in this way their minds are opened to receive the teaching of the New. One woman was much interested in the story of the Strong One who should tread on the neck of the serpent, long before she knew that the Strong One was Christ. Another reads with great interest about the Israelites being saved from the angel

of death by blood, and so is prepared to hear the story of Calvary.

'How very slow such work must appear to the Lord's labourers in England! There the seed is cast abroad over the land; here we are clearing the ground. The hard stone of bigotry has to be broken, and the tangled weeds of superstition to be cut down. Yet here and there the soil yields, and the seed falls in. Sown in darkness, we do not see whither it goes; it may even seem to die; but we know what such dying means—even life. A. DEWAR.

'CITY MISSION HOUSE,
AMRITSAR, Dec. 1885.'

Alexandra School.

MISS GRAY'S REPORT.

'I cannot begin this year's report without first speaking of Miss Swainson, to whom this school owes so much, and whom it has pleased our Heavenly Master to remove (only for a time, we trust) from the work she loved so well, and did so faithfully and prayerfully. May it please God, in His own good time, to bring her back to us, and to use her, as He has done in times past, for His service.

'The year began sadly for us with Miss Swainson's failing health, which finally led to her departure for England on March 20, 1885. Miss Cooper very kindly filled her place for the months of April, May, June, and July, returning, after the usual two months' holiday of August and September, to the Village Mission. Miss Ida Reuther, whose knowledge of Urdu and musical talents make her an acquisition, was then appointed to help temporarily in the school work, and later on, at the end of November, Miss Davidson joined us.

'Owing to the illness of the Government Inspector, the annual inspection of the school (which generally takes place in January) has been postponed. I cannot therefore, as usual, include

the Government report in mine, but will forward it later. I may, however, mention that at the beginning of this year two of our girls were the first *girls* in the Punjab to pass the Middle School Examination of the Punjab University; and that, later on, two of them succeeded in gaining the first two prizes (respectively Rs.75 and Rs.40) of the Lake Memorial Scripture Examination.

'Our scheme of studies for the present year embraces Mathematics—including Euclid, Algebra, and Mensuration,—Urdu, Persian, English, History, and Geography, Scripture, Singing, and Needlework in all classes. The annual prize-giving took place December 5, 1885, when Mrs. French kindly distributed the prizes. Our schoolroom looked very bright and pretty, decorated with wreaths, flowers, and with the following Persian-Urdu texts in gold letters on a red ground: "O praise the Lord, for His mercy endureth for ever," and, in English, "The Lord our banner."

'In February, 8 of our girls were confirmed by Bishop French; and their subsequent conduct has shown that the solemn vows they then made

were heart-felt. I would ask for special prayer on behalf of these young soldiers of Christ.

'We have also had one baptism—that of Barallat. She was placed here two years ago by her brother, who is a Christian, though her mother is a bigoted Mohammedan. Having attained her majority, at her own earnest request she was baptised October 30, 1885.

'The Sunday-school for our little ones (now over 50 in number) is still carried on by the elder girls. Another elder girl teaches a Sunday-class of the poor neglected little children belonging to the servants around; and thus, in these and other ways, we are trying to train these dear girls for the Master's service in after-life.

'During this year three of our elder girls have left us,—one to be married, and two to become teachers in the mission-schools at Simla and Shah-pur. It has also pleased the Good Shepherd to take home one of our little ones. She was always a gentle, delicate child, and early in the spring became ill with intermittent fever. In hope of the change doing her good, she was taken to her home in Ambala, but, after lingering for six months, died in October. I cannot but feel that she was one of the Saviour's true lambs.

She had a very good knowledge of Scripture, and the year before her death won the Scripture prize in her class.

'In conclusion, I would warmly thank the many kind friends who have helped us by their prayers, sympathy, and help. To each of these I feel I can truly say that "Your labour is not in vain in the Lord," for He has prospered the work of our hands, and has given us much encouragement, in the midst of many difficulties. Amongst the gifts received this year, we must specially give thanks for those which served for our Christmas treat, and for the generous gift of texts, illuminated on American cloth and canvas, which have greatly beautified the bare walls of our chapel and school-room.

'Amongst our Amritsar friends, we owe special thanks to Dr. and Mrs. Clark—to the former for his medical attendance, and for some most interesting and instructive lectures on health, nursing, etc., which he gave our elder girls during the hot-weather months; and to the latter for her ever-ready kindness, and her help in teaching the girls singing.

'MARIAN L. GRAY.

'January 28, 1886.'

2. BATALA.

The name of this station is so inseparably associated with Miss Tucker that, on missing her reports, there will probably arise a general sense of 'something wanting.' We must feel deeply thankful that her serious illness has only suspended her work, and that the mission at Batala has met with special encouragement. The good news of twenty baptisms,—men, women, and children—at Fatigarh, appeared in *India's Women* for January-February, pp. 45, 46. The song of the reapers seems already to be heard where the labour of sowing has been carried on so patiently.

MISS HERNLE'S REPORT.

'Again a report is desired! Our kind friends and subscribers like to know how the work they assist with their prayers, interest, and means is

progressing, otherwise we should prefer to keep quiet, and patiently wait God's time until the seed, sometimes sown with joy, but oftener with fainting

hearts and under discouragements, springs up and bears fruit.

‘Our work here has been going on steadily and regularly. If one day bears much the same impress as its predecessor, God’s loving-kindness and mercies have been new every morning, and at the close of another year I can only exclaim with a thankful heart, “Taste and see that the Lord is good : blessed is the man that trusteth in Him.”

‘The schools seem the most encouraging part of our work. We have now 6 in all,—1 Hindu and 5 Mohammedan,—with about 120 children on the roll. The Hindu school, opened during the past year, gives me particular pleasure. The children, though few, are regular and well behaved ; they learn much faster and are less covetous than the Mohammedans.

‘I started this school without the paying system, and the plan succeeded so well I tried to introduce it into the others. At first it made a little disturbance, and caused dissatisfaction, and a few of the elder girls threatened to leave. However, all have settled down quietly, teachers and children confessed that the Miss Sahib did it all for their good, and not that she grudged the money, and prizes are now given at regular intervals, according to attendance, good behaviour, and diligence. The spirit of opposition has almost died out, the children are fond of their Bible stories, and much more reverent to the name of Jesus.

‘Visitors who sometimes go with me through the schools remark on their happy faces and confiding ways. I do hope and pray that the teaching these little ones receive may be a blessing, and that they may learn not only to reverence, but to love and believe in, the Saviour.

‘The mother of one particularly bright, attentive girl remarked to the Bible-woman, who was giving a lesson from the New Testament, “I am so afraid my child will become one of you ;

she is always saying something about the Lord Jesus Christ.”

‘Although the greater part of my time is spent on the schools, the Zenanas are not neglected. Dear Miss Tucker regularly visits about 136, and the houses where pupils are under instruction fall to Miss Krapf’s two Bible-women and me. We have between us 15 Zenanas, with 27 pupils, and lately some more Hindu houses have opened. One of Miss Tucker’s hymns, “Mairr di haya han” (“I am thirsty”), is a great favourite with old and young, rich and poor. One Hindu woman, in whose house I have often great difficulty to get an entrance, has learned it by heart, and she said to me : “I can understand this so well ; I am tired, I am sinful, but Jesus will give pardon and salvation.”

‘At Fatigarh, an out-station of Batala, we had two girls’ schools, but were obliged to give them up. We seemed to be losing ground there, when suddenly the seed sown during many years sprang up in an unexpected quarter,—amongst the Mohtais. Large numbers of them wished to be instructed and baptised. Mr. Weitbrecht first set on foot a school with about 24 boys, which is getting on very nicely, and the Catechist undertook to instruct the adults.

‘I paid several visits, each lasting some days, to Fatigarh, with my Bible-woman, to help in instructing the women. We found them by no means stupid. Whilst teaching them the prayer of our Lord, some of the women laughed ; but when I told them how wrong this was, and dishonouring to God, they became at once serious, and said : “We know how we ought to behave when we pray : we have to bend down our heads, and pull our veils over our faces, and remain quite quiet.” I said this was quite right, but asked if they knew how to pray. They answered they knew nothing. So I wrote a short prayer for them, which they learned by heart, and promised to repeat every day

until they could make their own requests.

‘Whilst thus engaged, I heard behind me a man’s voice repeat in earnest tones, “The blood of Jesus Christ cleanseth us from all sin.” I looked round, and met some wistful eyes, which seemed to say, “I have been one of the heavy-laden, but have found pardon and peace in Jesus.” On my inquiring how he learned this text, he answered, “I heard you say it long ago, and have repeated it to myself ever since.”

‘In the evening the people collect in large numbers in the Catechist’s house for evening prayers and singing some of the many bhajans they have learned. Sitting opposite to them on the ground, I noticed their faces turned attentively towards the reader, and wondered how much they understood. When the Lord’s Prayer occurred in the 5th chapter of St. Matthew, they all with one accord joined in, and when a verse ended in “everlasting life,” they

all added a hearty “Amen.” The preacher explained the 23rd and 24th verses of the 5th chapter of St. Matthew—how Christ taught us to make reconciliation with our adversary,—and a voice, which sounded from the depth of the heart, called out : “This is very difficult.”

‘Mr. Weitbrecht had the joy of baptising 20 people about two months ago, and many more are being prepared for baptism.¹

‘Since writing the above we have passed through a time of great anxiety and sorrow, for our beloved Miss Tucker was taken so ill with remittent fever, that we despaired of her life. But our gracious God, who saw our need, and how ill we could spare her at this time, gave her back to us ; and this time of sickness has been to us all a great blessing. Again I would repeat : “Taste and see that the Lord is good : blessed is the man that trusteth in Him.”

‘M. HERNLE.’

Miss Krapf has been transferred from Batala to Jalandar, where, with Miss Tylor, she will take up the work of the Misses Thom, whose return to England was mentioned in the May-June Number of *India’s Women* last year. The following is the first part of her report :—

MISS KRAPF’S REPORT.

“Hitherto has the Lord helped us ; His holy name be praised !” Such are my thankful feelings as I look back upon the short time of work I was permitted to do in Batala. In restful dependence upon Him, the mighty Helper, I have begun my new work here in Jalandar, where there is such a vast field before me, and at present not even a native helper.

‘But before speaking of this, let me just take a short retrospective glance upon dear Batala and begin with the

Zenanas. I had about 9, with 17 pupils, whom I visited regularly every week, and, as far as learning to read and to work was concerned, they made very good progress. When a cap for the husband or a pair of stockings for the child was accomplished, the delight was great ; but the attempt to teach spiritual truths often roused hot discussions, which made my heart ache. Most of them were fearfully bigoted Mohammedans. In their pride and self-sufficiency they felt no

¹ Later on we hear that 27 more were baptised at Fatigarh, many of them the wives of the men baptised before. Miss Hoernle and her Bible-women were there. The movement is extending to other villages, and there are now 104 baptised villagers, and 133 being instructed, to be received when they have attained more knowledge of Christian doctrine and the responsibilities of a Christian life.

need of a Saviour. "Repent, repent!" they used to say, with a deep look of horror, "we do love our prophet, and never shall give him up, nor do we want to be saved by Christ."

'They read, however, the Gospels with me, because they knew that otherwise they would lose my visits. Shall I despair about these dear women? Oh no. Is there anything too hard for the Lord? He can melt these hearts; and dear Miss Tucker seemed to think that these very people were not nearly so bigoted as when she first visited them.

'Very different is the work amongst the Hindus. It was always a pleasure when the day came for my dear Hindu Bibi, the wife of the station-master. She was a very bright pupil; she could read nicely after a few months' teaching, and also made progress in heavenly things. This, I think, arose partly from family troubles, which softened her heart, and made her more ready to receive the true Friend who never changes. With correctness, and evident earnestness, she would repeat all the beautiful Gospel stories I had taught her, and how impressed she was with the "Heart-book"!

'To my regret, she had to leave, on account of her husband being transferred to another station. Some time before, she came to pay me her farewell visit at Sonnenschein, and then I

felt that some soul-work had been going on. I asked her whether she would like a little prayer offered for her salvation, to which she consented gladly; and afterwards we sang together "Safe in the arms of Jesus." May the Good Shepherd be with this sheep in the out-of-the-way place where she is now, bless her lonely readings of the Word of Life, and help her, not only to love Him as her Saviour, but also to confess Him before men.

'The schools, up to the time of my leaving Batala on account of ill health, were giving me great pleasure and satisfaction. Dear Mrs. Weitbrecht came to see one of them, and was amused at the quick and intelligent answers even the very smallest children gave to questions in the Catechism. Before I had time to ask half the questions the answers were given in a most spirited manner. How attached one gets to these little mites! The schoolroom was full of people when I came to say good-bye. In the last hymn we sang together, "I am a stranger and a pilgrim," their sorrow hindered their joining properly. I tried to comfort them by saying, if they loved the Lord Jesus Christ as their Saviour, we should be sure to meet again.

'May the Lord's rich blessing rest on the whole work at Batala, and on all the dear people I left behind!

'JOHANNA KRAFF.'

3. PUNJAB VILLAGE MISSION.

The account of Miss Clay's arrival at Ajnala appeared in the last Number of *India's Women*. Her report will be the more welcome now that, with health restored, she is able to take the supervision of the three stations—Ajnala, Jandiala, and Narowal.

The rapid growth of this mission is an instance of what God's power will accomplish by His servants.

MISS CLAY'S REPORT.

'Although the details of the work of the Mission must be left to those who have been on the spot through the year, yet a few words will be expected

from one who, but for previous overstrain, would have been at her post, and who, so far as she was able, was a fellow-worker in Europe.

'On the 16th of November I had again the joy of reaching Jandiala, accompanied by Miss Mary Reuther, and after a brief stay arrived at Ajnala on the 21st, at both places receiving a most kind and hearty welcome.

'Ten days later we held a little dedication service on the land now secured at Saurian, where we have long wished to build a small rest-house. It will serve both for our own occupation when we stay there, and also be useful as a place for Sunday services or evangelistic preaching. This plan, mentioned in previous reports, I hope now speedily to carry out. Our native workers at this, our earliest out-station, have been going on steadily.

'Shortly after this visit Miss Catchpool and I went to Narowal. It was a pleasure to be amongst those connected with the earliest days of the Village Mission, and to occupy our own long-planned mission bungalow. Instead of the little girls' school, started when I was single-handed in November 1881, and which, from the impossibility of proper superintendence, had the following spring to be closed, there will now be a far better one under Miss Catchpool's auspices, and the work in that most interesting neighbourhood will be carried on systematically.

'Ajnala will henceforth be the headquarters of the Village Mission. It is geographically, as well as in other ways, our central station, and here all the members of it, English and native, from Jandiala, Narowal, Saurian, and Taran-Taran met for a few days at Christmas. Here we must train native helpers, here we shall need eventually to establish a normal class to prepare teachers for village schools,—but, greatly as this is needed, we have no present prospect of living materials for it.

'The little church attracts numbers of Hindus and Mohammedans, some of whom are always present at our Sunday services, a few of the more educated people in the neighbourhood being the most regular attendants.

The position of the church near the high-road is a means of drawing in passing travellers. Some weeks ago some Sikh inquirers after truth passed by, and seeing the building, inquired what it was. Happily one of our Christian men was at hand, and had a long conversation with them. They came two or three times within a few days, and after attending the service on Christmas Day, they thankfully accepted Gurmukhi New Testaments.

'Such events make us feel more than ever our need of a native pastor, who can devote himself to work amongst the men, and who can conduct regularly our Sunday services, for which it is very difficult to obtain adequate provision. Our short morning prayers in church are read by one of our Christian men, who also gives Bible instruction in our boys' schools, and does what evangelistic work he can; but we need urgently an educated man to take the Sunday services and deal with our educated neighbours.

'We have one in prospect, though he cannot yet be spared from his present post. Meanwhile we must lose no time in making provision for him by building a house adapted to a native gentleman with a large family. This of course will involve much greater expense than the small houses we build for our ordinary native workers.

'Another building much needed is a Dispensary for Miss Grimwood, as her work amongst the sick has been very encouraging. One of the houses for native agents has been hitherto used, but it is required for its original purpose, our accommodation for Christians being still quite inadequate.

'In looking back five years, to the weak beginnings of this Mission, to the day, early in January 1881, when I first went forth to itinerate amongst the villages,—alone, except for one Bible-woman,—and compare with it our present position, I can but thankfully and rejoicingly say, "What hath God wrought!" He has indeed fulfilled many desires, answered many prayers.

He has one by one given the workers so earnestly pleaded for, and to obtain whom health was temporarily sacrificed. He has supplied the means for the necessary buildings *thus far*; and now the three English centres, so long desired, are not only an accomplished fact, but they are occupied by earnest workers. We cannot doubt that He who has blessed us hitherto will yet, through His servants, supply the further needs that have been just indicated, as well as those which always exist, so that the work in all its branches may be efficiently carried on.

'Ere closing, a passing glimpse may be given of the first village with which I became acquainted in this neighbourhood towards the close of 1881. I found there a daughter of the maulvie ready to make use of a New Testament which she gladly accepted. The village so interested me that during every subsequent sojourn at Ajnala it received a visit.

'On one occasion, when encamped near another large village, a maulvie called on me, and mentioned that his sister knew and had spoken of me. It turned out to be the above-mentioned woman. After a long conversation, in which it appeared that he was much interested in Christianity, I promised to send him by post Dr. Pfander's *Balance of Truth*. Months afterwards, the sister spoke with interest of this book as having been lent to her by her brother, a most unusual event.

'After this house became inhabited, in the autumn of 1884, the family was regularly visited by Miss Catchpool whenever she was here, and when she went on to Narowal, Miss Grimwood took it up. My first village visit after returning was there, and both then and since it has been a great pleasure to witness the progress.

'On my last visit a group of six or

seven Mohammedan women, five of them with Bible or Testament in hand, sat on low stools in a circle round me, and read, verse by verse, the story of the woman of Samaria. We went through the whole of that beautiful history with explanations and comments. They seemed much interested as I talked long to them about the Living Water and their needs. After nearly an hour, I was closing my Bible, when it appeared they had their questions to propose. One was about fasting, the other about the new cloth put into the old garment, both from St. Luke v. One is thankful for any indications of interest in the Bible. Already there have been requests for prayer for this family, and we again ask that they may be thus remembered.

'Bible-classes of any kind are always a special interest; those with the Christian women twice a week I particularly enjoy. The last time our hour was fully occupied by the first three verses from the Epistle to the Hebrews and the looking out of references by those who can read well enough.

'Our most earnest desire and constant prayer is for great spiritual blessing on every assistant in this Mission, and to the hundreds of villages around. There are already tokens that the good seed is taking root in some hearts, and those who can estimate the difficulties of such pioneer work see cause for encouragement. But we long for yet greater things. We long for such an outpouring of the Holy Spirit that there may be a far higher standard amongst all our dear native workers, and that the Word by their lips and ours may be with such power, that many precious souls may be gathered in from the villages. "Our expectation is from Him."

'ELIZABETH CLAY.

'AJNALA, Jan. 22, 1886.'

AJNALA.

MISS HANBURY'S REPORT.

'I think we "one-year-olders" know something of the joy of the dumb man when he found "the string of his tongue was loosed;" and though we cannot as yet go on and say we "*speak plain*," still it is an unutterable delight to be able—however stumbly—with one's own lips again to show forth "the wonderful works of God."

'As I send home my second report, I stand on the threshold of the fulfilment of the object of my life—on the threshold merely, for what is one at the end of one year's experience? A very poor tool at best, and only just emerging from the "mischievous stage," as Miss Tucker terms the missionary's first year.

'About last February I began to go out to villages once or twice a week, increasing the number as months passed, till, on my return from the hills in September, I went every day. Being thus amongst the people I find the best way to get the language as they speak it (which is not exactly to be found in any books), and I was really glad to get into regular work. From that time till Miss Clay's arrival I had a good deal of responsibility, as Miss Catchpool was not able to remain here more than a week or two at a time. But experience once gained, even though it be painful, is gained for life; and I cannot but thank God for lessons learned under peculiarly difficult and trying circumstances.

'Early in December Miss Grimwood and I made a short excursion to Majitha to visit the Hindu Girls' School, mentioned in Miss Catchpool's report as having been started in the spring. We found some 35 girls assembled in an upstairs room, in very good order, and fairly advanced in reading, writing, and arithmetic, under the instruction of a young trained Hindu mistress. Their Scriptural knowledge was slight, as hitherto they

have had but very little teaching. The women in several Zenanas were very glad to see us, as our visits there are necessarily few and far between.

'We are just opening a Mussulmani Girls' School in Chamiare, one of the largest places within the limits of a morning's work from our home, and one in which we visit about 20 houses as often as may be.

'Come and have a peep in at this school. There is no grand building to attract your attention, but if you enter by that narrow doorway, you will find yourself in a very small courtyard, which, in this cold rainy weather, looks a particularly uninviting spot, specially as the mud is increased and the space lessened by the presence of an enormous buffalo. Here, however, the master lives, and here he prefers to hold his school; and unless we wish for the extra expense of hiring a room, it is best to let him have his way.

'*"Salaam, Miss Sahiba!"* rings out from about 20 little voices, as the children rise and again squat down on a piece of matting, while we have the great honour of sitting on a bedstead, the invaluable resource for every kind of work. And now begins the business of hearing all read in turn. They are packed as close as herrings on the said eight feet of matting, and it is with difficulty each one comes forward to repeat the lesson.

'At present they are mere parrots, and only learn by rote; it seems the universal method of teaching out here. Swaying backwards and forwards, and in a peculiar sing-song tone, they spell out their syllables and little words. But alas for them if the teacher skip a line! they are puzzled out of measure. They are greatly delighted at learning to sing a hymn, and have a fair idea of keeping the tune.

'The Bible lesson is the most diffi-

cult of all, for they have so learned to be parrots that one cannot say anything without their repeating it. Consequently, it goes on in this way: "God created the world in six days." "In *how* many days did God create the world?" queries the teacher. "In how many days did God create the world?" is the echo on all sides. "Don't repeat my question; give me an answer." "Don't repeat my question; give me an answer," comes back again. "Be quiet!" "Be quiet!" they shout, till one is quite in despair how to proceed, and has to appeal to the master to make them understand. Such is the apparently almost brainless material upon which we have to work. In the same village lives our interesting blind pupil (mentioned in last year's report). Miss Catchpool's removal to Narowal was a very great grief to her, and she invariably asks after her, and "When will she come again?" She is very cleverly learning to knit stockings, and this is a good time for a quiet talk over the Bible, and for teaching her a verse or two by heart. The dear girl always extracts a promise to come again in eight days, adding, "My heart gets so troubled if you do not come often."

'In Ajnala itself there are about 45 houses under regular visitation. Though we spend a long morning there each week, it is impossible to

get round to all oftener than once a month.

'As we have been hindered, by various causes, from itinerating this autumn, we have made a special effort to reach some of the more outlying villages, in many of which they have a recollection of one visit from Miss Clay about two years ago. As a rule, there is a warm reception, but not always, for the men raise opposition.

'On Sundays we have the pleasure of gathering a few here for Bible lessons. All our servants' wives who live on the compound, and a few other low-caste women, come to me in one verandah, while round Miss Grimwood, at the opposite side of the house, is gathered the most motley group of dirty, half-clad children, ranging from the ages of three or four to twelve. A third class is meanwhile being held by one of our catechists in one corner of the church, for older, superior lads who can read, and who take the trouble to come out from Ajnala on purpose.

'The year, as a whole, has been one of intense joy to me, and I should like to add one loving word to those who have any heart for mission work not to shrink back because of the difficulties of the way, for the Master, who calls, fails not to fulfil His promises to the letter.

'CHARLOTTE HANBURY.

'AJNALA, January 1886.'

MISS GRIMWOOD'S REPORT.

'It scarcely seems a year since I wrote my first missionary report very soon after arriving, and giving first impressions of all my new and strange surroundings; still, after a whole year, one seems only a little child, a very young learner, in this strange country.

'The language has taken up a good part of the year, and now that we have passed the first examination in Urdu, we are taking up the Punjabi in earnest, which is the real language of the village people.

'We now go regularly every day into the villages, and, with the help of a

native Bible-woman, are able to do some real work among the dear women.

'Hearts seem here much as elsewhere: some care but little for our messages, others listen gladly but forget, and a few remember and welcome our visits. Very often it seems to me that those who receive the Word and love it most at first, shrink furthest back and turn aside for a time afterwards as it dawns on them what receiving it entails.

'In a little village near us is a young woman who six months ago listened most eagerly to the Gospel, and wel-

comed us so gladly. She became very anxious to read, and wanted us to get the village Mullah's wife to take up a school under our direction. But she belongs to a proud Mussulman tribe, who would not allow our Christian books to be taught; moreover, we found the Mullah's wife could only read a little Arabic. However, she was persuaded to teach her all she could on the pupil promising to give her Rs.25. Somehow the money was got together, and then all the girl's spare time was given to study, so that soon she found her way to the Koran and four other Mussulman books, the sacred literature of the village. Often whole nights, her brother tells us, she would sit poring over her books by a little dim oil-light.

'Alas! the result is her heart has become quite hard, and she tries now by every means to hinder our teaching in or near her house. At last I said: "Your eyes are opened, and you have learned to read; but your knowledge is Satan's, not God's gift to you, and now Satan has filled your heart and made it quite hard to the love of God and His message of salvation. What can knowledge avail which makes a woman angry, hard, and bitter, and use bad words?" She was quite silent, and the tears came into her eyes. I begged her to give up such study, and learn of Jesus, who is pure, and meek, and gentle, and will make His disciples really holy and fit to see God.

'When I went again, the people said, "O Miss Sahiba, — is much changed: she has become bad-tempered, and does not care to speak to any one nowadays." I saw the cloud on her poor face, which used to be so bright and intelligent, and asked her if she would not come and speak to me. She refused at first, but afterwards came, and I read to her from St. Matt. xviii. of the need of a lowly child-spirit, not of great learning, if we would enter the kingdom of heaven, and of the man with the hundred sheep, and one gone astray. Will you pray for this

dear girl—she is much on my heart—that Christ may find her, and bring her to Himself? She is a remarkable person to find among simple village folk.

'A little work, opened during the past year of giving away a few medicines and treating some of the sick in the surrounding villages, seems to have been useful, and we hope it may be an increasingly blessed means of revealing God's love and salvation both for the soul and body; at least it draws the people near to us. They feel we are their true friends, and their hearts seem to enlarge as they realise we love and care for the body, which *we* know is the temple, as well as for their souls.

'They come from long distances. Great is their gratitude when their sick babies and children are cured, for they are very devoted fathers and mothers. By this means we have made very warm friends, and those who were hard have grown kindly to us.

'Our Sunday-school is another great interest to us, but I must leave that for some one else to mention.

'Our services on Sunday are often attended by a nice number of people from the surrounding places—heathen, of course. A little motley crew generally sit round the door, and among them an old faqir from a village opposite. He comes most regularly, often twice a day, and is an object of much concern to me. He wears the hair shirt, and rope round his waist, with ashes on his matted hair. It seems so sad to think of him spending all his life, sitting alone in his little hut, waiting to get holy, and being no good to any one. Please will you pray for him? and also that this may be a year of steady, persevering sowing of seed, which God may bless and water with His Holy Spirit, that at the harvest-time, whenever it comes, there may be a very full ingathering to the heavenly garners from hundreds of little villages in the Punjab?

'E. ROSE GRIMWOOD.

'AJNALA, January 25, 1886.'

JANDIALA.

It will be seen from Miss Cooper's report how the Village Missions have been re-arranged and allotted to the workers in charge. 'Divide and conquer' is a motto that has often been tried and proved; and though, in this instance, the division has put under the superintendence of each missionary nine villages, besides a share in visiting ninety or ninety-five houses in the town, we may pray and believe that the courage that has led to this undertaking will result in conquest.

MISS PARSLIE'S REPORT.

'The year 1885 has glided rapidly away, and brought very few changes in this quiet little station. Our work of sowing the seed—or in many cases, of preparing the ground—has been going on steadily; but as yet, alas! we can report no great awakening among the villages nor any cases of individual conversion. Still, we trust that in many hearts God is working silently under the surface; and who can tell the blessing that may be in store for us during the coming year? He who has begun will surely also make an end, and bring His work to perfection.

'During the greater part of the year our staff has consisted of 2 missionaries, 4 Bible-women, and 1 reader. Miss Cooper was laid aside by illness for some weeks in the spring, and later on left us to assist in the Alexandra School, returning to us in the end of September. Part of February and March was spent in itinerating, at first from the Canal bungalows, and later on Miss Pongelley and I went out with tents in the Amritsar tehsil.

'It is impossible within the limits of a short report to give anything like a detailed account of the numerous villages visited. In several we were received with the greatest enthusiasm; in others we had difficulty in effecting an entrance; but, as a rule, we were kindly welcomed, and were often cheered by the marked attention of some poor weary women, who were evidently longing to know where they might find "rest unto their souls." A

great many also came daily to visit us in our tent, and often after our return from the villages we were kept busy till evening, distributing medicine and talking to our numerous visitors. We were driven home by the heat about the middle of March, and from that time till the beginning of August our work was confined to Jandiala and its immediate neighbourhood.

'The girls in our Hindu school in the town have made decided progress during the year, especially in Scripture knowledge, and many of them are now able to read very fairly, and can write, and do simple sums. The school in Taran-Taran has been gradually changing its character. The Mazhabi Sikh girls have, for one cause or another, been leaving, and their places have been filled by Mussulmanis, so that at my last visit I found only three Mazhabi girls left. This change is very satisfactory, and we hope that the numbers will soon be much increased. We reopened a Mussulmani school also in Jandiala a fortnight ago, which I trust under God's blessing will do a good work. There are 19 scholars, with every prospect of a good many more.

'In the villages we have three boys' schools, and are just about to open a fourth. These schools are partly self-supporting, receiving help from us, so that the way may be opened to give religious instruction. Many of the village women have made progress during the year, though it must necessarily be slow when they are not able

to read for themselves, and can only remember a little from time to time of what they hear.

'On looking back over the past twelve months, we feel that, on the whole, we have great cause for encouragement and thankfulness. Our autumn itinerations were rather delayed by the illness of two of our Bible-women, but at last, in the beginning of November, we set out with tents in the Taran-Taran tehsil. After a week's work among new and very interesting villages we were recalled by the intelligence of Miss Clay's arrival in Bombay.

'The letter was delayed, and on Saturday we received with it the additional news that Miss Clay would be in Jandiala on Monday afternoon. Happily we had taken care not to go very far away, but we had a great scamper to get home in time. We were up so early on Monday morning that we had our tents pulled down by starlight, and a very picturesque scene it was. Then we went on as quickly as we could, half-way in our little district cart, and half-way in a country conveyance called an "ekka," and so got home about ten o'clock. Then all the people set to work with a will, under Miss Pengelley's superintendence, to get an arch made, and otherwise to decorate the house and compound, so by the time Miss Clay arrived, bringing Miss Reuther with her, we were all prepared to give them a most heartfelt welcome.

'Since then we have had another three weeks' itineration, which we greatly enjoyed. Miss Cooper and Miss Pengelley took it in turns to remain at Jandiala, so that the work there might not be left. The Rev. Mian Sadiq went with us into camp, and accompanied us to the villages, preaching to the men while we visited

the women. He also had a very encouraging time.

'Our tents were constantly besieged by applicants for medicine, as most of the villages were miles away from any proper medical help. We visited a great number, which were really like small towns, and it made us very sad to think of the thousands of people who have no opportunity whatever of hearing the truth, except from the occasional visits of itinerant missionaries.

'We were amazed at the amount of superstition and credulity existing among them. In one large village, where a good many wealthy people live, I was surprised to see that there was not one brick house; all were built of mud or earth. On inquiry I found that some celebrated faqir who lived there about two hundred years ago laid the village under a curse, and said that if any one dared to build a brick house in it his children would assuredly die! No one has been brave enough to make the experiment.

'In another large village we met with a girl in whom we were much interested. Her young husband had been murdered by some revengeful enemy, and she was thus left a widow at the early age of seventeen or eighteen. She had been taught to read in some mission-school, and her books seemed a great comfort to her. Since our return I have sent her a Punjabi Testament; we pray that she may find in it true consolation.

'In conclusion, we desire once more to thank the kind friends who have helped us in various ways, especially for the valuable gift of the magic lantern and for contributions to the Medical Fund, which are most acceptable. We trust they will still continue to remember us in prayer, as well as to encourage us by their kind sympathy and welcome aid. A. PARSLER.'

MISS COOPER'S REPORT.

'Almost the whole of the earlier part of last year having been spent in

Amritsar, my report of village work will necessarily be short.

'On returning from the hills in the end of September, we divided the villages amongst us, and found that each would have nine under her own special superintendence, besides taking a share in visiting the ninety or ninety-five houses which are open in the town.

'The school work was principally assigned to me, and is a great interest. The children begin by learning a shortened form of the Ten Commandments, some verses from the text-cards; and those who are sufficiently advanced read Barth's *Bible Stories*, on which they are questioned at each examination. In some cases they are taught from pictures by word of mouth. As a rule, when the examination is held, most of the parents come to listen and encourage the scholars.

'On an average, eight or nine houses are open in each village, and these range from a distance of two to five miles from our bungalow. It is still very difficult for me to understand the women, though they seem to take in the Bible stories. Perhaps a specimen of the way we are received in a few houses will give an idea of an ordinary morning's work.

'Leaving the horse and tum-tum under the shade of the sacred peepul-tree at the entrance of the village, we enter the first house, where several dogs rush out to meet us with a rather noisy greeting. Making our way between a number of cows and buffaloes, we salaam to the Bibis. This is a friendly Sikh house, and the women immediately give us a charpoy, and come and sit down in front of us with their spinning, etc., and tell us to sing to them, or to make them hear something out of our book.

'We generally ask if they remember

anything from last time, and often the answer is, "Jesus Christ came to save sinners," or they say the first lines of a favourite bhajan, "Isa nal preet jinhan di." We are trying to teach the principal scenes in the life of Christ in order; and when we have told one, we question them, as in a Sunday-school in England. After singing and explaining a bhajan, and refusing many friendly invitations to eat, we go on to the next house, where all the women make excuses: one is cooking, another going out; all are busy, and have no time to listen.

'We pass on, and enter a third courtyard. Soon after we have begun to teach, a Mussulman fakir comes in, and we see we shall have some trouble. He begins by saying we are all eaters of swine's flesh, and that followers of the Prophet should not listen to us, and brings up the ordinary points of dispute: how Jesus can be the Son of God, how there can be Trinity in Unity, and so on. We answer as God gives us wisdom at the moment; but after any discussion of this kind, the women are generally afraid of us. We go on from house to house, finding some earnest, some indifferent, and some actively opposed to us.

'When there has been a death the people generally listen. We ask what hope they have about their lost ones, and they say, "None, none at all," and are glad to hear there *is* a hope. Many have looked quite comforted when we came away.

'An account of the year's itinerations has been already given. We are looking forward to starting on a tour to the Beas villages, which have already been visited several times.

'C. G. COOPER.'

NAROWAL.

Since Miss Clay's return, and the division of the Punjab Village Mission, Narowal has been under the superintendence of Miss Catchpool, and Miss Reuther, one of the new missionaries who sailed for India last November, has joined her.

MISS CATCHPOOL'S REPORT.

'As I look back over the year that is past, I see countless mercies for which to thank our heavenly Father. He has given health and strength, and at last brought us out into a wealthy place by supplying our great need of workers, and allowing us still to continue this service for Him.

'We thank Him heartily for the rough as well as the smooth places of the way, and not for an instant would we wish anything otherwise than He ordains. But He does not intend or wish us to be insensible to the roughness of the path, but lets us often get out of breath over the steep ascents, that we may learn to trust His hand only.

'Owing to dear Miss Clay's illness, and consequent detention in England, and to the fact that all our village ladies, except one, had only newly come out, my work has been very heavy throughout the year; indeed, it has been far more than could be satisfactorily accomplished. I can only say that I have done what I could; much has had to be left undone.

'Last February and March were fully engaged with itinerations, our new ladies going out with me by turns, and visiting the villages with a Bible-woman. Two weeks were spent at Narowal, whilst the house where we are now living was in process of building, and about sixty villages visited in the neighbourhood. The next excursion was to Randas, and after that a long tour was carried out through Fatigarh, Majapur, Majitha, Chowinda, etc., visiting places where we had been in former years, and many fresh villages besides.

'In the village of Sangatpur, I again saw the woman who can read. She appeared quite as much in favour of Christianity as before, and I gave her a picture and the Book of Genesis in Gurmuki; she already had the New Testament. In the village of Machi Nangle close by, where we were re-

fused entrance last year, this time the men were away, and the women, although strict Mohammedans, proved very friendly.

'An old woman, who had made the pilgrimage to Mecca and the Holy Land, was sent for, and she entered readily into a long conversation. We spoke of Christ as the Saviour, and she did not contradict us. The point upon which we differed was "Fate," by which she considered all things guided. Poor old thing! She may have felt the weakness and impotency of all her prayers and pilgrimages, and, for want of anything better, had fallen back upon Fate as the will of God, and therefore the shaper of all eternal destinies.

'Other villages round Majapur were very interesting, the people well remembering Miss Clay's and my visits of former years, and being very glad to welcome us. In a few the men argued in favour of Arya Somaj doctrines. Their minds seemed to a certain extent opened, and they were very willing to discuss religious points.

'After this a few days were spent at Jandiala, and then we returned to Ajnala in time for Easter Day. A little later Narowal was again visited, and dear Miss Tucker, knowing that I much needed help, most lovingly came the long journey from Batala in her doli, and stayed nearly a week to cheer and encourage me. Never shall I forget her kindness.

'After this a visit was paid to Majitha, to open a Hindu girls' school, which Mrs. Chatterjee, the school-master's wife, had kindly undertaken to superintend. The girls came readily, and seemed very pleased to again have a school in the town. Miss Wauton closed her school in Majitha some years ago.

'Although nearly twenty miles by road from Ajnala, Majitha is in our itinerating district, and we visit the villages in the neighbourhood. There

are also good Sikh houses in the town itself, in some of which we are very well received. We should be glad to place a Bible-woman there whenever it is in our power.

'Towards the end of May another visit was paid to Narowal, as I was anxious to see how the house was being finished, and how my new helper, Mrs. Fakhr-ud-din, had begun her work, before the weather became too hot for the long tiring drive. The house was nearly ready, and the work seemed progressing favourably. Very thankful I was to return to Ajnala, and feel that my itinerations for the season were over, and that, for the hot weather at least, I should remain stationary.

'We have kept up the work round Ajnala as steadily as possible during the year, and have met with much encouragement. In Jastarwal, about five miles off, our little school has prospered and some dear elder girls have made very good progress in both secular and Scriptural knowledge.

'In another village, a young woman who some years ago lost her sight through small-pox has learned to sing and knit, besides having made some progress in the blind type, and being able to repeat a number of texts and verses. I first visited her home when I was at Ajnala alone, after Miss Clay's return to England. Finding the women intelligent and friendly, I left directions that our Bible-women should go there regularly during the summer, and, upon my return in the autumn, it was very gratifying to find that this dear girl had attached herself very warmly to them.

'From this time I visited her as regularly as possible, always trying to give her some fresh passage of Scripture or some verse of a hymn with a new thought from the Word of God. It was by no means an easy task, for now that the blind girl had ceased to repeat the "*Kalma*" (Mohammedan confession of faith), or read the Koran, because she preferred our books, the other women of the house opposed us,

and, while we were teaching, would often make so much noise and distraction that it was difficult to proceed. But the dear girl persisted. She would not let me rise to go before the lessons had been concluded; and if I was unavoidably away for more than a fortnight, she would manage to send a postcard, begging me, in most affectionate terms, to go to her.

'The relations really seemed afraid to forbid it. More than once, on entering, I have been told she was dying, from having refused to eat (sometimes, I believe, for days), and thus become very weak, because she thought they had prevented my entrance. I have heard, too, that they have cruelly kept food from her, trying to coerce her into their own way of thinking again.

'Whenever she could get a few minutes alone with me during last summer, she used to tell me how much she would like to come and live with us, and at one time I almost thought we should have had to take her away; but it would have been a precipitate step. Being blind, she *could* not come to us of her own accord, and it was a question whether she was of age to be allowed, in law, to choose her own religion. When, therefore, the relations became quieter, simply preventing the other young women of the house from listening, but saying that the blind girl had now become one of us, we were very glad to conciliate them to some extent by enabling her to earn a few pice by her knitting. Will our English friends earnestly pray that she may one day be able to bear any trials that may come to her through an open confession of the name of Jesus?

'My autumn work has consisted, to a great extent, in preparations for Miss Clay's return, and my consequent removal to Narowal. With very thankful hearts we heard that her vessel had made an excellent passage, and that she and Miss Mary Reuther, who is now at Narowal with me, would be with us four days sooner than was expected. Others shall chronicle the

rejoicings which took place upon her arrival; suffice it for me to conclude with a few remarks upon the prospects of our Narowal work.

'My most earnest longing is to be made the means of blessing to the families of those who have become Christians. At present they are generally very hard and unwilling to receive us, for we are associated with those who they think have taken from them their sons, "the light of their eyes."

'Poor things! When their hearts are opened to understand what their sons have gained by leaving father and mother to follow Christ, how they will desire to have such a Saviour also! Will my readers pray that these families may be again united, not as hitherto by simply natural affection, but in the love of Jesus, which knows no change? Besides these special houses there are many others in which we are received in a most ready and friendly manner, and in some we are beginning to give reading lessons. A girls' school is just started, and we are looking for our heavenly Father's blessing upon the effort. We have begun a Sunday-school class for the Christian children in the church, before the afternoon service, and the dear little things seem much to enjoy lisping their hymns and texts.

'On our way to the class yesterday, an old woman, who had seen me in one of the houses, met me in the gali, and gave me a most affectionate greeting, putting her arm round me, and smiling most approvingly. We went into the church, and commenced playing the harmonium, and she followed to see what was going on.

'The villages, which are even closer together round Narowal than any of our other stations, are the greater part of them very friendly, and, owing to the work so earnestly carried on amongst the men, the women are not so utterly ignorant of the nature of Christianity as we find them in other parts. We hope soon to have learners as well as listeners in the villages, and to be able to open small village schools.

'The bungalow, which was in process of building all last winter, was finished in the spring, and during the summer part of it was inhabited by the Rev. Din a Nath, who was pastor here for a few months. Owing to the kindness of Mr. and Mrs. Perkins, a chubara has been built on the roof, which will add greatly to our comfort in the hot weather, by enabling us to sleep aloft.

'In conclusion, I would tell of a joyful feast held on New Year's eve. Mr. Bateman and several of the young Narowal converts, who seem almost part of himself, so warm is the mutual attachment, were with us. With children, we were about 35 in number—all the Christians in the place; but some of these had only come over for a few days, and were off again that night or early next morning. Of course the food and arrangements were in native style, and we all sat together on the floor. During the evening little presents, kindly sent us by friends in England, were given away, and were much appreciated. Mr. Bateman then closed the evening with thanksgiving in the words of Ps. cxlviii. and prayer.

'Thus ended 1885. May the work begun during its course be continued and ended in God, that it may be of Him, and not of man! Then His Word will not return to Him void, but the results will be such as He is long-ing to accomplish.

'FRANCES M. CATCHPOOL.

'NAROWAL, Jan. 20th, 1886.

'P.S.—Since writing this some young Hindu lads have left their homes to be baptised, causing a great stir and commotion in the town. Houses where we were welcomed a fortnight ago are now closed for a time. The people think that Christians, and Mr. Bateman in particular, possess some charm which has a magic influence over the young men. Let us pray that the constraining power of Christ's love may be made known to many hearts.'

4. JALANDAR.

MISS KRAFF'S REPORT.

'On the decision of the Local Committee that Miss Tylor and I should go to Jalandar to take the work which the Miss Thoms had been obliged to give up, we proceeded there on the 5th of January. I stayed until our house was ready with Miss Pratt, a very kind American missionary.

'Miss Wauton, who gives us much good advice, which is all the more valuable as there are no C.M.S. missionaries here, helped us in getting a house in the Civil Lines, quite near the city. This is an immense advantage, not only for the city work, but also for the numerous neighbouring villages.

'The work here, I am sorry to say, has greatly suffered since the Miss Thoms' departure. For a year there has been no European missionary; and though Mrs. Mitter, a native Christian lady, very kindly undertook to superintend the schools, she was not able to do much on account of her husband's illness. There are much fewer Zenana pupils than formerly. I already have access into new houses. On one day I got four new pupils, so I trust the old ranks may be filled up again before long.

'In the old houses I was pleased to see how much affection was shown for the beloved "Miss Sahibas." In one house I noticed that the seed had not fallen on stony ground. I spoke about the river of death, which we must each pass alone unless we are Christ's. "Oh," said one bright Bibi quickly; "Christ will go with me."

'As far as I can judge from a month's experience, the ground is less hard than that which I have been used to, and the people very friendly. One especially interesting Zenana belongs to a maulvie, whose wife is a Madrassie, came all the way up here five ago. She is most anxious to Persian and English, and can

read Urdu fluently. In spite of her intelligence, when I showed her the portrait of the Queen, she exclaimed, "Oh, Babu Adam"!

'There are at present only two schools in the city itself, but I hope a third, which Miss Thom closed before leaving, will soon reopen.

'Both the city schools and one village school are in a sad condition, and want a good deal of supervision; but both teachers and girls show in their weekly examinations that they are taking pains to give up lazy habits and make a step forward. This I can say especially of the Basti school of Birdad. There are girls of all ages, and women who learn their lessons with an eagerness and a brightness which make it pleasant to be among them.

'An old woman, the mother of the teacher, learns with great interest; it is touching to hear her repeat the Commandments just like one of the smallest children. Her married daughter, living in a large village some miles off, is very anxious to begin a school; I am going to see about it to-morrow. I had already opened one new school with 23 children in Baba Rel in the lambardar's (headman's) house; his daughter, a girl with a very sweet and open face, is the teacher. Yesterday I examined it for the first time, and was very pleased with the result. May the Lord's grace and blessing rest upon this new undertaking!

'It is my great wish to spread our net as far as possible in the villages during the present cold weather. The other day I went to two where no lady had ever been before, and I was quite struck with the quiet attention of the people, and by their repeating nearly everything I said.

'Last week Miss Tylor and I spent a few pleasant hours with the Ranis of Kartarpur, whom Miss Thom visited two years ago. They are

the widows of some renowned Sikh Gurus, and live in an interesting old fort. The Chief Rani herself repeated our message, almost word for word, to a crowd of women, with a clearness and evident pleasure which was certainly encouraging. In two other villages we were received in a friendly manner, and asked when we would come again.

‘Thus we go forward. “God with us” is our watchword, the secret of our strength, the security of our triumph. May those who read this account remember us and our work in prayer, that God’s light may shine into the hearts of those still sitting in darkness!’

‘JOHANNA KRAPP.

‘JALANDAR, 8th February 1886.’

Home Items.

THE Annual Meeting will be held (D.V.) on Friday, May 7, at the Prince’s Hall, Piccadilly, at eleven o’clock. The Lord Bishop of Exeter has kindly consented to take the Chair, which was to have been occupied by the late lamented President of the C.M.S. The Very Rev. the Dean of Gloucester, the Rev. E. A. Stuart, M.A., Vicar of St. James’s, Holloway, the Rev. Dr. Weitbrecht, and the Rev. C. F. Warren, of Japan, will address the Meeting.

The Annual Sermon will be preached by the Rev. R. W. Forest, D.D., of Kensington, at the Parish Church of Paddington, on the morning of Ascension Day, at eleven o’clock.

2. At the meeting of our Committee *in March*, Miss A. Broadbent was appointed Association Secretary for the Liverpool District.

The death was reported of Mrs. Kalyana Raman, who was a valuable honorary agent of the C.E.Z.M.S. in Jaggipett.

The Rev. J. Stone, of the C.M.S. Telugu Mission, attended the Committee and gave a very interesting account of our work and its opportunities in his district.

At the April meeting of the Committee, the Financial Statement of the year was presented, showing an increase of £650 in the contributions to the General Fund.

The location of the missionaries sent out last autumn was carefully considered.

The death of the Earl of Chichester was reported, and a resolution of condolence unanimously voted with the Countess of Darnley, the President of our Society.

Miss Good, who was introduced to the Committee on her return from Barrackpore, gave an interesting account of her work.

3. Meetings for Praise and Prayer, open to all friends, will be held (D.V.) at 5 Maresfield Gardens, N.W., on Monday, May 31, and on Monday, June 28, at 3.30 P.M.

4. The Secretaries beg to thank those friends who have kindly responded to their request that spare copies of last year's Reports might be returned to the Office. The number required has been supplied.

5. It is hoped that our readers will kindly make known, as widely as possible, the Prize Competition announced in our last Number. Dolls and other articles sent in for competition will be shown in connection with the Paddington C.E.Z.M.S. sale, which will take place in St. James's Lecture Hall, Gloucester Place, Hyde Park, on June 1st and 2d, between the hours of 12 and 10. Admission 6d.; after six o'clock 3d.; Contributors free. Some of the Dolls will be for sale.

We would specially commend the accompanying appeal to all who seek to stretch out a helping hand to our missionaries, and thus take part in the work of winning the women of India :—

'The pages of *India's Women* have often noticed that our missionaries require an ever-increasing number of gifts to provide one for each little child at Christmas who attends their schools; but I fear we have not yet grasped the fact that in those schools there are above 5000 children, besides 3000 pupils in the Zenanas, where our missionaries carry the Word of Life. Many of these being themselves mere children, it is for 8000 that I would plead for more *dolls* yearly. The gifts required are small and inexpensive, but they have a rare value in the eyes of Indian children.

'There is a touching account of a missionary opening her prize box from England and finding only 28 dolls, when she needed 370, and then setting to work with the help of friends to dress twelve dozen more, between the intervals of work, till, fairly broken down, she was prostrate in a darkened room. Does it not read like "The Song of the Shirt"? Another lady visiting the schools in her district (don't think the district is like a compact one an English town, but remember it she has to travel over miles of a

rough road in a humble bullock-cart), was followed by two of the native schoolmasters, who begged for a doll each to keep in their houses, as we should some Indian or Japanese curios. Another of our ladies, visiting for the first time after her return from England the Zenanas in which she used to teach, carried a little gift to each pupil. One boy of three or four cried so sadly that our missionary, finding from the rest that he too expected a doll, gave him one. The child heard his mother advising the lady to eat fresh eggs as a cure for a cold, and disappearing from the room, returned with two laid by his own hen in token of his gratitude.

'I might tell of the Lambardar's little girl, who begged to *make* some dolls for the kind lady in England who had sent her one, and the pleasure those quaint rag dolls with straight arms and legs and tinselled dress gave in the English home to which they were sent as the token of an Indian child's gratitude; and, dear English sisters, let me add another word on behalf of these children: it is often said we are teaching on a wrong

principle in leading them to expect gifts. Those who say so forget that in all Eastern countries, from the days of Abraham to our own, gifts have been an important factor in all intercourse between strangers, and we are using an acknowledged custom for their good.

'Will all who read these lines ask themselves if they cannot help? There are signs of real progress in this direction. The "United Littles" are

increasing by helping forward this work, and all who care for it must read with thankfulness of the Prize Competition announced in *India's Women* for March-April.

'Is it presumptuous to apply the words of the poet to this humble work:

"Those who seek to serve God's servants,
And to make their labours light,
They shall share the gathered harvest
And Christ's welcome, glad and bright."

6. Miss Clay requests us to mention that the new address of her sister, Mrs. Thorold, is Hougham Rectory, Grantham. Mrs. Thorold will, as heretofore, gladly transmit anything which may be sent to her for Miss Clay.

7. *Clevedon*.—A Sale of Work will (D.V.) be held on Thursday, July 22d, at the Public Hall. Contributions of fancy and useful articles will be thankfully received by Miss Heptinstall, Cliff House, or Mrs. Isaac Smith, Venetian House, Clevedon.

8. Mrs. Weitbrecht, who so fully understands the needs of India from her long and wide experience, writes:—

'May we again call our readers' special attention to the remarks made by Miss Mulvany (see last Number, p. 62) in reference to the deep need of some decided effort on behalf of the Hindu Christian women. We have in them material for more valuable helpers of the kind so deeply needed, but they want calling out, and preparation on a systematic plan. Have we not required the same in England? We appeal to our Christian sisters to come forward and offer for this special branch of work. Ladies whom circumstances will permit to offer will be welcomed, and we can promise that any moved to enter on it will find it a most interesting sphere of work. The cry for effective native helpers is as loud, or even louder, than for more foreign

missionaries. It is true *they* are needed in increased numbers, as guides and directors, but the strength of the staff must be the daughters of the land, a fact too little realised hitherto. Above all, we would ask our friends to plead for the promised outpouring of the Holy Spirit on "daughters and handmaidens" which the Prophet bids us expect in these last days. If the Holy Spirit is manifested in power, not only will "one rise and go," but many will respond, "*Here am I, send me,*" and great will be the company of the women of every nationality and every section of the Church—yes, great will be the company of the women who publish Jesus and His salvation to all who will receive Him.—Ps. lxxviii. 11.'

9. The General Council on Education in India, in their Fifth and Final Report, make a few suggestions to the Societies in this country

engaged in education in India. The following, which they place first in order, is an encouraging testimony to the value of Zenana Missions :—

'First, in regard to Primary instruction, they are of opinion that a great part of the strength of Religious Societies should in future be devoted to the education of females. The testimony of the late Commission on Education, and of many of the witnesses who gave evidence before them, was to the effect, that in every province of India it was to Missionary Societies that female education owed its origin and impulse; and even where others have taken it up, the example of the Mission schools had exerted a beneficial influence on the character of native institutions. They need not dwell on the importance of a high moral and religious education of the females of India, for the future of our Indian Empire; they would only call attention to the increased facilities for

the setting up of girls' schools under the new regulations: the terms are more liberal, the conditions are more free, and there is no restriction on religious teaching. But what gives us the more confidence in recommending a great increase of girls' schools is the decided preference of the natives for those conducted by missionaries over those managed by the Government, or even by themselves. Not only are the old prejudices against the education of their females greatly removed, but they express a decided preference for religious teaching in the case of girls, even though it be that of Christianity, the beauty and purity of which many of them now appreciate. Some of the native witnesses before the late Commission said in substance, Our boys may do without religion, our girls cannot.'

Foreign Items.

I. North India.

Calcutta.—1. The following account of the distribution of prizes in the Calcutta Female Normal School is taken from an Indian newspaper :—

'Friday, January 22d, was a notable day at the above institution, which is situated on the east side of Cornwallis Square. The Countess of Dufferin and a large number of guests were present, and the Lord Bishop of Calcutta presided.

'After the singing of an anthem by the girls of the institution, the Rev. A. Clifford, Honorary Secretary of the Church of England Zenana Missionary Society, read the report of the past year's work. He said that the Society has now two training institutions for its teachers, one in the Nuddea district for native agents, where the education is of a simple elementary character, and one in Calcutta (at which they

were now assembled) for English-speaking agents, European, Eurasian, and Native, where education of a higher standard is given. The examinations for the past year showed that the pupils had made good progress, and it was satisfactory that the two girls who had gone up for the Government middle-class examination had both passed. Mr. Clifford gave a sketch of the work being carried on by the Society in the various stations which it occupies in Bengal and the North-West Provinces. The Calcutta branch of the Society has now 21 lady missionaries from Europe, who are assisted by the ladies trained in the Normal School, and also by native

female agents. It has no less than 56 schools for girls, with over 1800 pupils, and also considerably over 1000 pupils who are taught in their own Zenanas, being too old to attend school. It has a medical mission at Bhagulpur under Dr. Fanny Butler, where 4000 patients have been treated during the year. In concluding his report Mr. Clifford made an appeal for funds, the local subscriptions to the Society having fallen off during the past year.

'After the reading of the report the Countess of Dufferin, who appeared to take great interest in the proceedings, kindly distributed the prizes to the pupils of the school. Colonel Brownlow, R.E., then gave an address, in

which he alluded to the self-denying zeal of Miss Hunt, the Lady Principal of the school, and the high moral tone which through her influence was maintained in it. He also spoke in earnest and touching terms to the girls, especially to those about to leave the institution and go out to the difficulties and trials of mission work, exhorting them to remember their high calling, and, steadfastly keeping it in view, keep clear of the allurements of the world.

'After a vote of thanks to Lady Dufferin had been proposed by the Rev. G. Billing, and seconded by Mr. O. C. Dutt, the proceedings concluded with the benediction, which was pronounced by the Lord Bishop.'

2. It may be remembered that in our January-February Number we noticed a decision, given in the High Court of Bombay, of great importance to the subject of Infant Marriage. An appeal has been made to the High Court of Calcutta. The lady chiefly concerned is the writer of some remarkable letters to the *Times of India* on 'Child-Marriage,' and 'Enforced Widowhood,' but the question touches thousands of her countrywomen.

Whilst the decision is still pending, it behoves all who care for the welfare of India's women to pray that the issue may be for God's glory.

Krishnagur.—1. The following description of a model sent from Krishnagur to London, for the Indian and Colonial Exhibition, is taken from the Calcutta *Church Missionary Gleaner* :—

'Among the *exhibits* for the Indian and Colonial Exhibition which is to be held in London during the spring of 1886, there is one which will have a peculiar interest for friends of missions. It is a model of a native bazaar, exceedingly cleverly done in clay, and containing a large number of figures, both human and brute, in characteristic attitudes. The noteworthy feature of it to us, however, in this, that in one

corner of the bazaar the artist has chosen to represent a *European missionary and his catechist preaching to an attentive throng of listeners*. It strikes one as encouraging, as showing the way in which our street-preaching impresses an ordinary Hindu, that this incident should be introduced into a scene simply intended to illustrate the most ordinary and characteristic features of an Indian bazaar.'

2. The following extract, from the annual letter of the Rev. Henry Williams, of the C.M.S. at Bollobhpur, Krishnagur, is full of encouragement and interest :—

'A family of four souls have been won for Christ, at a village eight miles north of Bollobhpur. First the son, a young man of about twenty, was baptised; then his father came to us; after an interval of two months his mother was received; and, last of all, the young wife. The conversion of this family is an illustration of what I have so often contended for—the need and the value of women evangelists. Humanly speaking, all these baptisms are due to the labours of the ladies who were out in camp with us last year. While we were at Mehepur, Miss Sugden and Miss Gore, of the Church of England Zenana Society, visited the house of these converts. They won the heart of the mother, the

mistress of the house, for Christ, and she made it easy for the rest of the household to confess Him. But for this I do not believe that one of them would have confessed Christ. They might have believed; but the breaking up of the home and the loss of their wives would have been too much for the men to bear; and as for the girl, she would have been sent to her father's house, and lost entirely. The father of the family is a remarkable man. He is not learned, as far as this world's learning is concerned, but he is deeply versed in the mystical religions which prevail in these parts. He is poor, a fakir by name and profession, combining with it a little practice in surgery and medicine.'

Chupra.—The Rev. G. H. Parsons sends a repeated appeal for help, which we trust will not fall unheeded on the ears of Englishwomen:—

'I should like very much to write to you on "Woman's Work" as it strikes me. With regard to this district I would I had the tongue of Chrysostom to urge upon your Society the necessity of helping us. It makes my heart sad indeed to notice the utter spiritual and moral destitution of these village women.

'Everywhere I go I am most cordially welcomed, and I often notice numbers of women hanging upon the outskirts, and just within ear-shot. But we cannot go to them, and if they are noticed

some despotic husband will order them away; but your missionary would be welcomed and listened to by numbers everywhere. Ignorant as these women are, I am certain there are womanly instincts dormant within their hearts, and it only wants a *sister's* loving, gentle, Christian sympathy—one with the love of God filling her heart, the story of Love upon her lips, the power of the Spirit in her life—and we should find these women crowding round the Saviour.'

II. Punjab and Sindh.

Miss Wauton mentions in her report (p. 118) the practical interest shown by the native ladies of Amritsar in the Leper Home at Jerusalem. Whilst this suffering community in the sacred city have benefited from the sympathy of India's women, the lepers of their own nation have not been forgotten. It may not be generally known that, according to the last census, there were 135,000 lepers in India. The following extract from the very interesting report of the 'Mission to Lepers in India' will show that the Christ-like work of caring for these poor outcasts has not been in vain.

The Rev. E. Guilford, C.M.S., of Taran-Taran, writes :—

'I have had the unspeakable pleasure of admitting five of the poor suffering inmates of the asylum into the fold of Christ by baptism ; of these, two were men and three women. For six months previous to their baptism they had received constant instruction both from myself and from the ladies of the Zenana Medical Mission (C.E.Z.M.S.) who are working here. They were

baptised in the presence of the doctor of the asylum, and nearly the whole of the inmates. They gave their testimony to the love of God and to their faith in Jesus Christ in a remarkably intelligent and fearless manner ; in fact I have never before seen, in any native community, greater intelligence and earnestness than were shown by these people.'

For further particulars of the Mission to Lepers in India, apply to the Honorary Secretary, WELLESLEY E. BAILEY, Esq., 17 *Glengyle Terrace, Edinburgh.*

The following journal from Miss Hanbury gives a description of work in the villages :—

'TENT, JASRAUR, PUNJAB,
Feb. 17, 1886.

'You will be interested, I fancy, to hear a little of my itinerating experiences since I last wrote. It really is so funny. I think you would all enjoy it ; certainly its novelty, if not its roughness.

'On Monday we fairly finished up at Saurian, paid our last visits in the neighbourhood, had Bible-class with the women, and prayers together in the evening. A heavy thunderstorm raged in the night, but not very much rain, and we felt encouraged to follow out our plan by the morning breaking fair. The time has come for Miss Grimwood to return home ; I go forward and meet Miss Catchpool coming from Narowal. We packed her things into the tum-tum, and then watched the taking down of the tents and lading of camels. I wanted to see them on before me, as I scarcely knew whither I was going.

'At last, about 10.30, they were all ready, and, one tied to the other by nose and tail, they started on their way. The first difficulty was the river. What were my feelings to see every one go in so deep that their loads got a good dipping. I wondered how it would be with my bedding ! But it happily escaped dry. Mounted on

horseback, I followed, and then led, as the pace was slower than mine. A man ran before me all the way, and Syce with me, so I was not quite alone. Right across a sandy plain I rode ; the strong wind from behind blew the sand up in clouds, thickening the air, darkening the sky, and making gloominess more utterly gloomy.

'I meandered along, not caring to arrive alone in a strange place long before the tents and servants. I walked my horse round the village to seek a suitable place for pitching. Having found the best I could, which was somewhat sheltered, I dismounted amongst a gazing herd of men, all very curious to see and know what this new arrival was.

'The lambardar was amongst them, so I went up and salaamed to him, and said I should like to go and see his wife, to which he answered his wife did not want a visit. For a moment I felt bad, and wondered what sort of a nest I had fallen into. Then I proceeded to explain our work, how we went to all the villages, and how glad the people were to see us. After this, he said, "Come." So I followed him to his house, and then he turned out to be so very friendly—got me a seat, called his wife, and sat down himself. Soon a little congregation gathered. I

was very happy with them, when I was wanted about the tents, and left, promising to return. I then had a chance to eat some sandwiches and a biscuit, and, again gathering up my knapsack, walked back to the same house.

'I had not been there long before an immense concourse gathered round, all so delighted to see me, and listened most sweetly to all I had to say for nearly an hour. They learned a text, too, and seemed really glad to hear the good news. It then turned bitterly cold, and rain soon began to fall. I returned to the tent, which I had to re-furnish, and put straight for Miss Catchpool, who arrived about 5.30, very cold and wet, having had a troublesome journey on horseback.

'To-day I again went into this village alone to two houses, and had large numbers very anxious to hear and to see. About midday one of our Ajnala Christian couples (Prabhu Dass and Ellen) turned up, so then we started for an afternoon's work in four villages. Alas! in only one would they receive us at all. But there we had two very good visits. An utter gloom hangs over the country, literal to-day and spiritual always. These people are greatly taken by surprise at our turning up. This district has been untouched hitherto. In one village we were turned out by the Mohammedan teacher, who first drove away the women, and then told us we had no business there.

'*Thursday, 9 P.M.*—Oh, to-day has been such a contrast to yesterday—so encouraging! As uniformly as they refused us yesterday, they received us with open arms to-day; presented us with sugar, a chicken, and rupees. The latter is only meant to be touched, not taken. But one is almost obliged to accept their little offerings. It shows very great friendliness when the rupee is offered.

'I went to six villages, one after the other, so it made eight visits altogether, with almost invariably immense gatherings. Some remembered

a single visit from Miss Clay two years ago, and were overjoyed to see us again. It is strange how widely the groups of villages differ.

'I was slightly ravenous when I arrived home at five o'clock, having had nothing but a scrap of chocolate since 8.30 breakfast. But it was a feast-day to the spirit—some of the women so very dear. One old thing came and perched on the charpoy beside me, and wanted to know all about it. She took my hand in her dear old shrivelled one and listened so eagerly; said she often prayed God to forgive her; so I taught her to add to her prayer, "For Jesus' sake, because He died for me." It is always so encouraging when one of the crowd takes it upon herself to explain to all the rest what we are saying, and often, when one comes late, will relate the whole story over again for her benefit. In one house, I am sure, there must have been 100 round us, and the edge of the roofs lined all round, for, you remember, we sit in the courtyard always.

'The noise, of course, was deafening, and they almost trod one another down in their eagerness to hear and see the picture.

'If only children and babies would stay away, we should get on better. But of course they come running, and follow us throughout the village, and a man has to go with a stick to keep them off—dusky little brownies, so poor, so thin, and so dirty, but wearing numberless earrings of lead or wire, if they can afford no better.

'*Friday evening.*—Now to finish, as I have to send my letters to Ajnala to-morrow to get posted. Another day of open doors and open hearts,—such dear people in such utterly wild places! Many of the lambardars received me most graciously, escorting me themselves to their houses, and saying we paid them great honour to come amongst them. They wanted to give me presents as usual, and dosed me with milk. One begins to get an idea of the thousands hungering for the

Bread of Life in going to village after village where the sound of the Gospel has never been heard.

'Now we are encamped in a new spot till Tuesday, and have a grand Hindu temple close by, in which they seem very busy over their pujah, tinkling bells, and making strange noises.

'I may stay out till the end of next week, and that will very likely be the end of my three weeks' outing. I have thoroughly enjoyed the work, and the riding, and the camp, and the altogether of it. My whole heart and soul are in it.'

III. *South India Missions.*

Jaggipett.—We hear with great regret of the death of Mrs. Kalyana Raman, who, as an honorary agent of the C.E.Z.M.S., has done valuable work in Jaggipett.

Palamcottah.—We have received the following account of the visit of two missionaries into the district:—

'About two o'clock on Saturday afternoon we started off to visit a place about twenty-five miles away. As it was my first visit into the district to see the work, I enjoyed everything, even the discomforts. The sun was very hot when we started in our nice comfortable bandy, and the bullocks, I am glad to say, looked strong and able for their work. The bandy was arranged so that we could lie down, for it is very tiring to maintain an upright position long on such journeys.

'What a collection of things we seemed to have!—Two mattresses, sheets, pillows, food for four days, clothing, books, work, and writing materials.

'We pulled down the blinds to keep out the sun, and jogged on at the rate of three miles an hour until four o'clock, amusing ourselves with the newspapers, work, sleep, and trying to keep cool. Then we drew up under the shade of a tree for a time, to enable the servant to open a bottle of lemonade. This was "grateful and refreshing."

'Nothing particular took place until we came to the river. It was then getting cool, and the sun was beginning to go down. The bullocks pulled us up a steep bank suddenly, and directly afterwards drew us down the other side into heavy, sandy soil—the

bed of the river. The bullocks found it very hard work to pull over the sand, so we walked where it was dry. They were particularly obstinate about going through the water; one sat down in it; but by dint of using his tongue, both hands, and both feet, the poor little driver got his troublesome animals across.

'Sometimes the river is quite full of water, and as there is no bridge, the bandy has to be lifted bodily on to a raft and floated over.

'Having reached the other side, we passed through an important heathen town, where for some time Miss MacDonald has been anxious to place a Bible-woman. The wife of a school-master in the place has just offered herself for the post.

'About nine o'clock we reached Tinnevely, and drove up to an old missionary bungalow, which is now only used when travellers pass through. Our things were quickly transferred from the bandy to an upstairs room, with no furniture but a small cot. On this we sat and waited in the darkness that the light of a small candle seemed to render more visible. There was some difficulty about getting milk; it came at last, and we had cocoa and the remains of a cold fowl.

'Next came the question, "How

about sleeping?" The cot was far too small for two, and the rats would have been troublesome had we tried the floor. Our arrival soon reached the native pastor's ears, and he at once sent us a cot. We needed no rocking to sleep.

'Next morning, Sunday, we were up early and walked about the grounds, which must have been very pretty. Before long the bell called us to morning service. The boys and girls of the boarding-school sat in front, and sang and repeated the responses very heartily. Outside the church door after service the Christian women crowded round to greet us, and give Miss Macdonald a welcome.

'At twelve o'clock there was another service with a larger attendance. The pastor preached from the words, "He would have given thee living water," and kept the attention of the congregation well by questioning. He did not allow the same people to speak, but, pointing to the end of the church, would request the answer from one who was inclined to go to sleep. He also adopted the good plan of singing a verse of a hymn when he saw the interest of his listeners beginning to flag.

'In the afternoon Miss Macdonald had a little Bible-reading for the Christian women in the bungalow. In the evening we went to an open-air meeting just in front of the school-master's house. There, beneath the waving palmyra trees, we listened to a simple, stirring Gospel address. The speaker knew just what would suit his audience; he would say something, and then sing one or two verses of a lyric that bore on the subject, and likely to drive the lesson home.

'A little commotion was caused once by a poor woman, who was sitting on the ground, being stung by a scorpion. The pain was severe at the time, but she made nothing of it when I met her the next day. Thus ended our Sunday in this village, where work goes on so quietly and regularly without a European missionary.

'On Monday morning we went with the native Bible-woman, who is employed in a neighbouring heathen town, to see the pupils, and ascertain what they had learned. On the way she informed us that we could only see eight out of the twenty, as the women were preparing for some festival. We visited four houses. In the first two the progress of the pupils was far from satisfactory; in the third and fourth it was somewhat better. I was amazed to see the rice spread out to dry in the public street; our bandy-wheel passed over it.

'The houses were very much alike. We were generally shown into a room with no window, and where the only light came in at the door. This keeps the houses cool. There is no furniture; a heap of rice may be in one corner, some small lamps in niches in the wall; a pole, suspended from the ceiling by two ropes, serves as a wardrobe.

'On our way to four more houses, which were all in one street, we heard sounds of wailing. An old man had died in the street, so we were prevented going on, and had to make the best of our way home.

'There was service in the church at 6.30, when, as it was St. Andrew's Day, and set apart for Intercession for Missions, we heard a missionary address. In the evening we walked along the edge of the tank near the bungalow, and watched the men fish and the women fetch water. On Tuesday morning we started for Palamcottah, calling on our way at the heathen town where the Bible-woman asked to be engaged. She showed us the houses she had begun to visit, and they seemed very satisfactory.

'About eleven o'clock we breakfasted under the shade of a large tree. We saw little groups of men seated on mats under the trees, evidently discussing some important business. We gave away a good many tracts. The river was not so difficult to cross this time.

'The washer-men were busy beat-

ing the clothes against the stones, and one had a little wee child with him, who was also beating her little bit of cloth.

'Hot journey—bullocks jog on; we reach home about four o'clock, very glad to get a good rest after our knocking about.'

Trichur.—The news which appeared in our two last Numbers has given reason to wish for further accounts of the Christian church at this station. The following intelligence from Miss Coleman is a source of great satisfaction :—

'You have heard of the religious movement here, and will like to know that it was not merely spasmodic excitement, but, we have reason to believe, a true and genuine work of grace by the power of the Holy Spirit. Many who then professed to have found peace are now, as never before, witnessing for Christ in their lives, and bringing forth fruit to the praise and glory of His Holy Name. God has been pleased to give us much blessing and encouragement in our work for Him this year; precious souls have been brought out of heathen darkness, whose names are written in the Lamb's Book of Life. To Him alone may all the praise be given.

'Last November we had eight baptisms, and on January 25 two high-caste young men were baptised who came to us as inquirers last summer. Both had to give up all title to their property on becoming Christians, but this they do not regret,

saying they have found what is far better. One of them seems called to do evangelistic work; he shows power and earnestness in addressing the heathen, and has also much physical strength. He will often go into the houses of the high castes and fearlessly preach Christ. The other, who has had some training in a Government Normal School, is at present more suited to educational work.

'The day following these baptisms another high-caste man with his wife, also the fruits of this mission, were baptised. The wife continues to come daily for instruction, and will, we hope, be soon qualified to take regularly the work of a Bible-woman. She is a very earnest Christian, and prays so beautifully in our women's prayer-meeting, for the conversion of her own relatives and the heathen, that one can hardly realise that not a year ago she herself was walking in the darkness.'

IV. *China Missions.*

Foochow.—Miss Gough sends the following account of the first baptism and the first burial she has witnessed of a Foochow convert :—

'We have had a time of much anxiety and sickness among the women. We cannot sufficiently express our gratitude to God for His kind care of our little band, even whilst His chastening hand was laid upon us. We trust that the epidemic has now entirely disappeared.

'One only of the women was taken from us after an illness of more than six weeks. She was the wife of a

student in the C.M.S. College, and had quite recently entered the school. She was not a professing Christian.

'During the last three or four weeks of her illness she constantly expressed sorrow for the past, and seemed to plead earnestly for mercy and pardon.

'We trust that the Voice, to which she turned a deaf ear in her days of health, was heard during the long

days and nights of pain and weakness. One evening, rather more than a week before her death, when she seemed to be rapidly sinking, Mr. Lloyd baptised her.

'Thus the first baptism I witnessed of a Foochow convert was in the solemn quiet of that dimly-lighted room, with only the husband and child of the dying woman kneeling together to join in the few earnest words of prayer offered by Mr. Lloyd. The voice of the sick woman, who had appeared almost unconscious during

the day, was distinctly audible, uttering simple words of prayer.

'After much suffering the end was very peaceful. When our little band of students and women gathered round the open grave on our quiet hillside, it was not without the hope that this our dear sister "did indeed rest in Him" that we listened to the words of our Church's Burial Service, which seemed to come to me with a familiar ring of comfort and confidence, even when heard for the first time in the Foochow tongue.'

The following extract from a paper by a 'Kashmiri Pandit' on the 'Progressive Element of Indian Society,' touches a subject of great interest to readers of *India's Women*:—

'There is another point, most important in all its bearings upon our social matters,—the treatment of women. I quite agree with the remark that the chief test of the civilisation of a people lies in its treatment of women. The narrator of the present condition of women in India can *a tale unfold* which would harrow the soul and freeze the blood of every civilised man. But I shall not say one word about this subject here. The miseries of forced widowhood, the enormities of early marriages, are but too well known. It is well known that marvellous tragedy of existence which is carried on in Indian Zenanas. What I want to say here is, though our young men, brought up in English ideas, have begun to feel the injustice of the position and the treatment assigned to women, yet they can never realise the incalculable good which the equality of the sexes does to human society unless they see what they hold as mere theories practised in everyday life by a certain portion of the human race. To know a truth is one thing, and to see it realised in

practice is another; and on this score the study of European or English society is of immense advantage. To live for three or four years in a society in which men and women meet, not as *masters and slaves*, but as friends and companions, in which feminine culture adds grace and beauty to the lives of men; to live in a society in which the prosaic hours of hard work are relieved by the companionship of a sweet and educated wife, or sister, or mother, is the most necessary discipline required by our Indian youths in order to be able to shake off their old notions, and to look upon an accomplished womanhood as the salt of human society which preserves it from moral decay; to think that woman is not simply

"A lovely apparition sent
To be a moment's ornament,"

but that she is our equal and companion, the sharer of our joys, and our consoler in moments of grief—the nourisher of our purest affection; and a brightening influence, when all is dark and dreary around, "with something of an angel light."—*Journal of the National Indian Association.*

A HEATHEN WOMAN'S PRAYER.

Reprinted from the American Magazine, *Life and Light for Women*, March 1886:—

'The following remarkable prayer is the utterance of a young Hindu pupil in a missionary school. She is naturally very intelligent and refined, and the prayer shows the terrible bondage of heathenism, her soul-longings for deliverance, and her yearning sympathy for her fellow-sufferers :—

'Prayer.—O Lord, hear my prayer! No one has turned an eye on the oppression that we poor women suffer, though with weeping, and crying, and desire, we have turned to all sides, hoping that some would save us. No one has lifted up his eyelids to look upon us, or inquire into our case. We have searched above and below, but Thou art the only One who will hear our complaint. Thou knowest our impotence, our degradation, our dishonour. O Lord, inquire into our case. For ages dark ignorance has brooded over our minds and spirits. Like a cloud of dust it rises and wraps us round; and we are like prisoners in an old and mouldering house, choked and buried in the dust of custom, and we have no strength to get out. Bruised and beaten, we are like the dry husks of the sugar-cane when the sweet juice has been extracted. All-knowing God, hear our prayer, forgive our sins, and give us power of escape, that we may see something of Thy world. O Father, when shall we be set free from this jail? For what sin have we been born to live in this prison? From Thy throne of judgment justice flows; but it does not reach us in this our lifelong misery; only injustice comes near us. O thou Hearer of prayer, if we have sinned against Thee, forgive; but we are too ignorant to know what sin is. Must the punishment of sin fall upon those who are too ignorant to know what it is? O great Lord, our name is written with drunkards, with lunatics, with imbeciles, with the very animals; as they are not responsible, we are not. Criminals confined in jails are happier than we, for they know something of Thy world. They were not born in prison; but we have not for one day,—no, not even in our dreams,—seen Thy world; and what we

have not seen, we cannot imagine. To us it is nothing but a name; and not having seen Thy world, we cannot know Thee, its Maker. Those who have seen Thy works may learn to understand Thee; but for us who are shut in, it is not possible to learn to know Thee. We only see the four walls of the house. Shall we call them the world, or India? We have been born in this jail; we have died here, and are dying. O Father of the world, hast Thou not created us? Or has, perchance, some other god made us? Dost Thou care only for men? Hast Thou no thought for us women? Why hast Thou created us male and female? O Almighty, hast Thou not power to make us other than we are, that we, too, might have some share in the comforts of this life? The cry of the oppressed is heard even in the world. Then canst Thou look upon our victim hosts, and shut Thy doors of justice? O God, Almighty and Unapproachable, think upon Thy mercy, which is like a vast sea, and remember us. Have our sighs sufficed to exhaust the sea of Thy mercy? or has it been dried up by the fire of fierce oppression, with which the Hindu (men) have scorched us? Have they (the Hindu men) drunk up, by some one's mistake, that portion of the water of immortality which should refresh our weary spirits? O Lord, save us, for we cannot bear our lot; many of us have killed ourselves, and we are still killing ourselves. O God of mercies, our prayer to Thee is this, that the curse may be removed from the women of India. Create in the hearts of men some sympathy, that our lives may no longer be passed in vain longing, that, saved by Thy mercy, we may taste something of the joys of life.'

Itineration.

THE following journal of one of our staff at Amritsar will show how largely evangelistic work enters into the labours of even our ordinary Zenana missionaries; this is, of course, in addition to the 'Village Missions,' properly so-called.

Wallah.—'Arrived here about 11 o'clock, and visited Naraini, the Pun-dit's daughter. A number of women gathered together, and listened more or less attentively. We got out the medicine chest. First came a woman with sore eyes, then another with a cough, then twenty more coughs and sore eyes, till about fifty people crowded round the tent. A Sikh asked us to visit a sick friend. We went to the house, but could only advise the patient to go to Amritsar for thorough treatment. They asked us to stay a while, and we sang a hymn to the women, who were very pleased. We spoke to the people till the evening fell. A tall Sikh came up to us with a paper of cardomums, a sign of friendship.

'I am now writing under our pretty new tent, while the jackals are lifting up their voices on all sides. Even in the country we cannot escape from noises.

'Before breakfast I took a walk in a field covered with bones; skeletons of camels and other animals were scattered about, and some half-dozen Pariah dogs were prowling about, looking for any remains of flesh; it was a desolate place.

'After breakfast our friend, Jewain Singh, appeared. He reminded me that I had promised him a book. I gave him an Urdu copy of the Sermon on the Mount. We were just going to have prayers; our visitors said they would like to stay. Several men had gathered together; they listened very attentively to the 1st John and its explanation. After prayers we got into our tum-tum, and set off for Chappa, our next halting-place. Crossing the

canal, we went along a rough road, following the direction of a bright Punjabi. Now the tum-tum dipped into a hole, or the wheels dragged through wreaths of dust. Two or three miles were passed in this way, but no village.

'We intended *en route* to visit *Tita*. Some women appeared; they told us we were going east instead of west, and stretching their necks in the opposite direction, said, "Ah"—a sound only possible to a Punjabi throat. Well, we turned back to a country lane, through which a line of donkeys was slowly wending. By "country lane" I mean a dusty cart road between dusty fields, bordered on either side by dusty cactus hedges, varied here and there by dried-up trees. We trotted on briskly till brought to a standstill by a raised canal across the road, approached by a muddy swamp. Village people water their fields in this way; roads are simply ignored! What was to be done?

'A villager was standing by enjoying a stick of sugar-cane; he paused in the act of raising the sweet morsel to his mouth to tell us there were two more such obstacles in the way, each worse than the other; not very cheering news. But we (Miss Singh and I) could not go back, so "Forward" was the order; but how? We hopped over the little streams, and watched the poor horse stumbling along. After a while we reached the banks of the next river. Fortunately, we met about 20 little brown boys, who were very friendly; practically so, for they set to work with a will to make a way for us, and soon difficulty No. 2 was overcome.

'Another ride across hedges and ditches brought us to *Mehoka*; it was so near we went to it, though it was not the village we had hoped to see. The Lambardar (chief man) was in the fields, so we introduced ourselves to a jolly-looking Sikh. He did not seem to think a visit would be desirable. "There are no sick people, and what else could you wish to do with women? What *can* village women understand? they are like oxen." "At all events, you will let us rest a while?" I said, not wishing to give up the place after such a scamper over hedges and ditches. He stroked his chin thoughtfully, then said: "What do you want to rest for?" "It is so hot," I said, hoping that pity would move him. "Well," he said cautiously, "you can go to the Rest House." "All right," we said, and went to the place.

'It was a cold welcome certainly; we sat down to make our plans of attack. There was only one traveller within, and the clean courtyard, shaded by a spreading pipal tree, was very quiet. Presently a woman appeared; we told her our difficulty. "We wish to see the women, but can get no suitable place; ladies such as you are would object to sit in such a public place." She looked pleased, quite agreed that such a thing would be unsuitable, finally told us to follow her and she would arrange for us. We followed the worthy dame into one of the best houses in the village, and soon had the pleasure of sitting amongst a crowd of attentive women.

'Leaving the place, we went on foot to *Tita*, and sat down to rest under a tree just outside the village. A Persian well was creaking and groaning a little way off. The owner left his bullocks to trudge patiently round by themselves, while he came to have a talk with us.

'This was an easier introduction. We were asked to visit a sick woman, and had a good opportunity to speak to others at the house. Then one of them took us to her house; there we

had another gathering, fewer in number, but less noisy. On the whole, the people were friendly but somewhat rough.

'A lonely, straight road brought us to a crooked muddy one, leading to Chappa. How picturesque it looked! A large, irregular, towered building rising in the middle gave character to the place. Abundance of green shady mangoes, bright pipals, and the graceful Faras charmed our dusty eyes. The tents were not ready; so we sat down to rest by the pond—there is always a pond outside a village.

'The Sardar (chief) of the village came up; he was reserved at first, but thawed as we talked with him. As soon as the tents were pitched we went in. While enjoying our usual solace, a cup of tea, the Sardar was announced. I offered him our one extra chair (a little shaky in the legs); he looked pleased, and sat down carefully on the edge.

'He was very polite. "Hearing of your fame in eye diseases," he said, "I have brought the *Kaha*" (a term of endearment which means the apple of the eye), at the same time producing a small child from under his arm, something like a bundle. While we were making up the medicine, he entertained us with stories of his family, its greatness and long descent. I may as well mention, *à propos* of medicines, that I deal only in simples, which will, at all events, do no harm, and may do good, as well as open their hearts.

'After a little we went out to encompass our Jericho. Towards the west we found a pretty garden, bordered by fine old mango-trees; a fallen trunk looked inviting, so we sat down, hoping that the women, who were flitting about on the roofs of the houses, might join us. We were not disappointed; several kindly Mussulmans came and sat by us, so we had a nice long talk, until the setting sun warned them to be off in time to cook the evening meal. One invited us to go to her house next day. "We will all come together

into one place; you will talk to us, and we will have a nice time when the men are out."

'Another old lady stroked us very affectionately, just as if we were cats. How pretty they looked in their coloured Kasida chadors, the silver moon just peeping behind the dark trees, the red evening glow beyond!

'Next morning we visited our friend of the previous evening. About 50 people gathered, and listened very well.

'Thence to Fatipur, a Mussulman Rajput village. I sent for the Lambardar. A woman, seeing me standing by the mosque, asked me into her house; it was a faqir's place, most comfortable indeed for a beggar. While speaking to the woman, a rough-looking man came in to tell me that the Lambardars had come, and were waiting outside; he spoke angrily and seemed to resent my presence extremely. "Why don't you go?" he repeated, seeing I was in no hurry.

'I was sorry to leave the women, they seemed so nice. The Lambardars were very polite, presented a rupee, offering no end of impossible attentions, but just as politely declined a visit; there was mourning, etc. So I had to go, having done next to nothing; the Mussulman element is strong.

'As Miss Adeline Singh had been ill during the night, and was still suffering, I took her home to Amritsar, and came back with old Susan, or Mai (Mother) Susan, as she is usually called; henceforth "we" means Susan and myself. Towards evening, many people came for medicine; the chief complaints were sore eyes and fever. A boy who could read went away rejoicing with a Sermon on the Mount.

'Left Chappa about 9 o'clock. A jolting drive brought us to Nizampur, a pretty village amongst trees. We met an old man trudging along who turned out to be the Lambardar; he asked us to go to his house. On the way we passed the Dharmasala, where

a little boy was singing the Grunth (the Sikh's sacred book), while two or three more less forward pupils were reading the Primer, superintended by an old Pundit. We were invited to sit down, and soon a crowd of men and boys filled the place.

'Thinking that Mai Susan was more able to talk to the people, I left her there, and followed our old friend the Lambardar. He took me into his house and introduced me to all the ladies. All listened attentively, especially the Lambardar. He asked me quite earnestly how salvation could be obtained; I told him the story of the Cross. A Mussulman who had come in began to argue, but the Lambardar stopped him by saying that whoever objected *he* did not; then turning to me said, "Please tell it all over again." One of the women said rudely that he was stupid, and could never understand anything. My old friend turned round slowly, and said that, although he could not understand *everything*, yet he could believe that Christ was a surety for him.

'We left the place much encouraged, and took the way to Fatteghar with hopeful hearts. The Sardar's house is a high irregular building, turreted, and at a little distance looks quite imposing. We were fortunate to begin our visit there. We saw the Sardarini, the third wife, a pretty creature rattling with jewels, her toes, legs, feet, arms, fingers, nose, indeed every inch of her seemed to be covered with rings and chains. Crowds of women came in to listen, or rather to talk; they are just like magpies! The Sardar came too, and talked for a long time about the one thing needful.

'The next house we visited was a Lambardar's; there we had a good opportunity to talk to both men and women. They asked us to *live* altogether with them. Towards evening, the medicine box was opened. I sat in the tent, my faithful servant Hasain stood at the door, and sent the patients in one by one. To save time, he hit

upon the original plan of telling the victim to put his tongue out the first thing, then led them in, tongue out ! The fame of the medicine had spread, so there was quite a crowd waiting at the tent door next morning. After satisfying them we continued our pilgrimage.

'The first village was Nawipur. We went into the Lambardar's house. The women were very intelligent and the men quiet. One Mussulman brought forward the usual objection, but very soon settled down to listen. We had an interesting time there, and parted good friends.

'A very rough road brought us to Otteyan. The head-man was not very cordial ; he evidently did not wish us to go into the Zenana quarter, but gave in at last, and we soon found ourselves in a cool shady room. About 100 women crowded in ; one, a widow, greatly pleased me ; she pressed my hand affectionately at parting, and promised to call on us whenever she went to Amritsar. We left laden with sugar-cane, and attended by two of the chiefs as far as the canal.

'Finding a nice shady spot, we sat down to rest a while. Two Hindu women passed, stared, stopped, and finally sat down by us. Susan told them the story of her conversion ; they were much impressed. One said, *à propos* of worshipping idols, "I quite agree with you ; I saw the folly of it as I watched the women pressing the stones of the Baba Atal in Amritsar ; I resolved then never to go again." A sensible woman ! was my mental remark ; would there were many more like her.

'After a little we drove by the canal, then across country, which brought us very dusty to our tents at Wairka. A welcome cup of tea refreshed us, then four bright boys from the Government school came to see us ; to each I gave a Gospel, which pleased them much.

'Our tents were pitched in a pretty spot, shining pipal trees in front. Being very sleepy, we soon retired to

rest, and slept peacefully all night through. The soundness of my slumbers can be measured by the fact that my camp bed gave way under me during the night, and I never knew it !

'Next day (Saturday) was a busy day. We were asked into every house of the better sort, all owing to the fame of the medicine chest. We had a very interesting morning, and made many friends. We spent several hours visiting ; then found a crowd of sick people waiting at the carriage for medicine. So many blind folk ; poor things ! they could not believe there was no remedy for them.

'A short drive brought us to Jahan-gir, a village unlike the others we had visited. *They* were picturesque, and adorned with high towered houses, but this is as plain, flat, uninteresting, and dusty as a Punjab village can well be. Yet we have one comfort here denied us in grander places,—a green grassy place for our camp, quite a refreshing contrast to the sandy plains we have lived on during the week.

'*Sunday morning* Susan and I went into the jungle to have our little Sunday service. As we sat on a bank scented with mint, a Sikh came up to have a talk. He had plenty to say, and had his own ideas about everything. Still, if nothing else was gained, we got his confidence, for he asked us to go to his house next day. We saw a little way off a troop of women, and another of men ; the latter went a little way off, and began to dig a grave. A wail burst from the women as they drew near the spot. Susan went to speak to them. How very sad and wild is a grave in a heathen land !

'Towards evening, three women came to see us. They were respectable people, so crept under the sheltering verandah of the tent. Let me introduce them. *Baghan*, the wife of a dyer, and *Santo*, the wife of a merchant. The third must, unfortunately, remain without a name ; we forgot to ask her, but she was one of the

mourners at the grave, and hearing of our sympathy, came to see us.

'Next morning we rose early. Susan went to the next village, while I visited the women in Jahangir. One visit was interesting. The "Ghrunti," or priest of the Sikh temple, called me into the Dharmasala, or Holy Place, to see his sister. Two high bars separated the sacred enclosure from common ground. These the priest told me to cross. It was a gymnastic feat I did not care for before fifty people, but there was no help for it; so I skipped over as neatly as I could, greatly to the admiration of the crowd! Crossing the quiet courtyard, he led me into his own private dwelling, where an old creature was crouching in the corner. This was his sister. We were quite alone, the poor sufferer and I; so after telling her what to do for her body, I told her as simply as I could how her soul could be cured. She listened earnestly, and repeated "Yisu" (Jesus) over and over again. What she understood I cannot say; some day we shall know.

'About thirty came to the carriage for medicine; and a dispenser would have been amused to see me dealing out my wares from a bonnet-box, and putting them into pans, cups, etc.

'Susan and I met at *Mudle*. She had visited all the people of note. We went on together, visiting *Pindori* and *Bail* by the way. They were average places, neither very good nor very bad. Nothing very interesting happened. Susan went on in the carriage, while I walked across the fields with a villager. He told me that Bairi was a small place; so I went there in a very discontented frame of mind; but when I saw the circle of friendly people waiting to welcome me, and the nice open face of the Lambardar, I could not but feel glad. He had sent straw to be spread under our carpet, watered the ground round our tents, and by the gift of a chicken had won golden opinions from the cook! This was a new experience; the other chiefs had been civil, but no more.

'After the usual compliments had been exchanged, they all sat down to listen to Mother Susan's wisdom, and ever and anon expressed their approval by a chorus of "Wuh! wuh!" (wonderful!) After dinner I sat down to write. It was dark, the moon having barely risen; and old Susan, drowsy from a long day out in the open air, was having a cosy nap. Presently a voice at the tent door whispered, "Mother, mother." It was a servant come to announce the Lambardarini (chief-tainness), her aunt, mother-in-law, and other relations. The Lambardarini was a sweet, pretty-looking woman, and seemed very pleased to sit on a chair. Having only three chairs, we offered the mother-in-law a box! It was higher than the chair, so she felt more honoured than her daughter-in-law, and embraced me affectionately on the spot! So we sat down to have a chat—such a nice, quiet one; no squalling babies, or crowing cocks, or the hundred other noises and hindrances which infest a Zenana! The tent seemed to have a soothing influence, for they all spoke in a subdued tone.

'Talking about sin, the old lady gave vent to an idea quite new to me. We all sin: she agreed to that; but there are some good people who do good deeds, etc. The good people are the wood, and the bad people the iron, but all together make a boat which can float; so we all, good and bad mixed up, will get along somehow, across the river to God! I told her that all our righteousness is as filthy rags, consequently the wood was rotten. This puzzled her very much.

'They paid a long and a very interesting visit, and went away promising to come again the following evening.

'Next morning, after some visits, we drove to two neighbouring villages; had a warm welcome in the first, the reverse in the second—no one wanted to see us. The Lambardar was dead, but his wife takes the management of the State! She was busy in the

fields looking after the cotton-gatherers. "What a pity!" I said; "we have a message for her." Curiosity may bring her, I thought. In the meanwhile every one fought shy of us. I saw two women spinning in the shade. I asked if we might sit beside them, but they turned away; so we left them, and drew near to the "common people," and were having a chat with them, when behold! the Lambardarini! She was a daughter of Eve after all!

'I went up to Her Majesty; she was gracious, happily, and we were soon sitting in a cool little room. She was very intelligent, and listened to my "message" with interest, though it was not what she had expected.

'Towards dark we returned to *Bhairi*. As usual, a crowd of sick were waiting for medicine. It was quite dark when the last one went away. The kindness of the people here is very touching. The Lambardar brought a lota full of sweetened milk for the dog! After dinner our friends of the night before came, and stayed till late.

'They really understood the meaning of mediation. The old lady explained it to a more slow and stupid one very nicely. They learned a little prayer, which they promised to say night and morning. We parted with much regret. The old lady put her hands on my head; the younger one embraced Susan and me very warmly. *Bhairi* means "sisterly," so the women said. I never felt so drawn to village people before; their love has been like sunshine in our little foggy island, or cold water to dusty travellers in a weary land! We felt leaving the warm hearts of *Bhairi*, to face the cold indifference or hot disputes which often await us in ordinary villages. All the people came out to see us off.

'In *Muradpur* the people were very suspicious; so we had not a very satisfactory time there. I heard afterwards that they thought I was Mr. X., a very energetic detective, in disguise! They must have had uneasy consciences!

'We were more successful at *Mir-ankot*. The Lambardar invited us to his house. I left Susan to talk to the men, and went to see the women. On my return, I found her in a large room, talking to about twenty grey-bearded Sikhs. They asked me to tell them a story: I did, and applied the moral. Then more was asked for, and I began to tell them of sin and its cure. By this time a low-looking man had come in, and by the way in which they seated him (on a kind of stool, covered with red cloth, and raised above the rest) I concluded that he was a "blind leader of the blind," and so expected a storm! After I had finished they introduced him as their "padri" (minister). He was the emptiest-looking fellow I had seen for a long time, quite different from the courteous old men seated at his feet, and he soon began to show the "cloven foot." "So you believe that Christ is God," he said, very rudely. I turned to the old men and said that perhaps their padri was a learned man, but that he was ignorant of one thing: he did not know how to behave. They all laughed, and he looked a little bit ashamed. It is a good thing to raise a laugh against such people, their followers believe less in them during the argument. He began to dispute fiercely; I answered him as well as I could. The people supported me and told him to be quiet; he rose in disgust, and left Susan and me masters of the field.

'We had scarcely arrived at *Hur*, when patients came from the place we had left for medicine. Two Sikhs, who could read, got books. Spent the greater part of the morning in *Hur*. Such a number of sore eyes—mourner's eyes; the women weep till they have no tears left, then, to supply the deficiency, rub onions into the eyeballs, consequently the lashes grow in.

'Moved on to *Guntalla*, where we have a school, and therefore a foothold. Susan knows the place, so we visited a good many people.

'We had a pleasant enough time at

the next village. A long argument with a maulvie ended as they usually do; perhaps one thing was gained: the maulvie promised to read the Gospel carefully.

'We reached *Wadila*. Susan went to the Lambardar's while I paid a visit to a sick woman. Susan came to call me. "They want you to sing;" we sang a hymn. They asked for another, then another, till dusk grew into night, so we had to leave. One of the women told Susan that her brother was greatly pleased, and said he could listen to such hymns for ever. The evening was spent in dispensing and talking to the people.

'Next day visited three villages on our way. From one of them Susan had been twice expelled, so I resolved to go alone. I found the Lambardar at the well tying the yoke on his oxen. He made no salaam, and told me to wait till he had finished. I did so, and when the patient creatures were trudging round the wheel, I made my request. He looked at me from head to foot, evidently wondering at my boldness, then said, "You can go if you like." "Where is your house?" "There," he said, pushing his elbow in the direction of a high, towered house, and he turned his back on me and joined his oxen.

'I found the ladies in their prison, and made friends with them,—one little step gained. They asked me to go again. Thus I left our last halting-place, and drove to our dear home in Amritsar. How delightful to be amongst Christians! A fortnight amongst the heathen entirely makes one realise how very sweet and precious our privileges are.

'Several of our village friends have called, amongst others the nice Sikh, Jevan Singh, from Wallah. He came about a week after I got home: a dream brought him; he had been thinking much about what he had heard, when one night he dreamed,—I will tell it in his own words: "I saw heaven open, and a bright company of saints and angels appeared. I saw two wonderful horses, large and white; on one a king was sitting, so very beautiful that I could not lift my eyes off his face. Then I asked one of the saints; he told me 'That is the Lord Jesus.' Then and there I believed, and when I awoke I resolved to learn more of Him, and become His follower." And he is learning; he has got a Testament which he studies late at night. He is teaching his wife to read, and is very anxious that all the family, nay, the whole village, should learn of Jesus.

'A. D.'

Praise and Prayer.

PRAISE.

1. FOR encouragement in the work at Fatighar. (See Miss Hœrnle's report, page 122.)
2. For the baptism of Tebo. (See Miss Wauton's report, page 116.)
3. For the conversion of a family at Ballobhpur. (See Foreign Items, page 142.)
4. For the baptisms on February 6 of Caminee (see January-February Number, page 32), and of the two sons of Shoshi, for whom prayer was requested (*ibid.* page 49).
5. For Miss Good's safe arrival, and for journeying mercies vouchsafed to her.

PRAYER.

1. For the girls recently confirmed in the Alexandra School. (See Miss Gray's report, page 121.)

2. For the new centre of work opened in Amritsar. (See Miss Wauton's report, page 117.)

3. For the Mohammedan family mentioned by Miss Clay. (Report, page 126.)

4. That those who bear special responsibility at Barrackpore, during Miss Good's absence, may receive strength, help, and wisdom in every difficulty. Also that the native assistants may be faithful in their work and consistent in their conduct, and that the converts may remain steadfast and grow in grace. For the gracious influence of the Holy Spirit in the minds of the Zenana pupils.

5. That Shoshi's husband, whose prejudices are gradually giving way, may be led by the life-giving and convincing power of the Holy Spirit to renounce heathenism and believe in Christ as his Saviour.

6. For one of the Arndul converts who passed out of the Converts Home in January for school work in Calcutta, but who shows a discontented, unsubdued spirit, though it is believed she is really a Christian girl, that she may be taught of God, and, being kept by His Almighty power from falling, may be enabled to live to His glory.

Mrs. Weitbrecht writes:—

'On pages 41-43 of the January-February Number of *India's Women* our readers will, we hope, have noticed the reprint of our Weekly Cycle of Prayer—that valuable little leaflet, to the free and extensive use of which we trace so much of the blessing wherewith our God has blessed us during 1885. Our faith in expectant, continuous, believing prayer is deepened and strengthened by noting and realising the full and manifest responses given us by our true and ever-faithful God and Father. Often and again of late has He fulfilled to us His promise, "While they are yet speaking I will hear;" and it is with thankful joy we can assure our pleading friends that to us, as to Daniel of old, the great Giver of

spiritual blessings has said, "Fear not, thy prayer is heard, and I am come for thy words" (Dan. xvi. 12). Let us then more and more *make prayer practical*, for surely it is the attribute of every prayer that it should strive to accomplish its own wish. In the perfect existence of the Master the night of prayer upon the mountain both followed and preceded the working day of toil.

'Will our praying friends add to the petition for daily use on the frontispiece of our Cycle that "the Hindus as a nation may be delivered from the *thralldom of caste*," as well as from the blighting influence of child-marriage, etc.' There is much movement in native society on these

¹ There were at the last census, in Bengal alone, upwards of 43,000 little widows under ten years of age.

questions. The hearts of influential men have been evidently touched, and the power that has touched them can deepen conviction so effectually that perhaps even during this year great things will be accomplished. We would encourage those who mourn

over want of power in prayer to remember that it is simply

"the soul's sincere desire,
Uttered or unexpressed,"

or, we may add,

"The upward glancing of an eye
When none but God is near."

Our Working Parties, etc.

PROGRESS is thankfully recorded in this department. Working Parties have been started in several new places where previously little was known of the Society's Missions.

The money lists in the Annual Report have been increased by sales, which have been held in many towns and villages. Some of these sales have been organised to dispose of work locally made or collected; others, to the number of nearly one hundred, have been supplemented from the Society's House. Although, owing to unavoidable causes, the return from some sales has been less than was expected, the sum altogether realised in this way has been satisfactory.

The following hints are offered to those who purpose to send work to the Society's House during the summer months:—

1. It is important that the name and address of the sender should be marked on the outside, and a list of contents enclosed.
2. Every package intended for abroad should be marked 'For India,' or 'For China,' etc.
3. Tickets on articles for sale should be long enough to admit of the price being altered, *if necessary*, for home sales, or, if sent to India, to be changed to Rupees.

In another page, attention has been drawn to a Prize Competition and the need this year of more china dolls as gifts. The grateful acknowledgments of our Missionaries for the last supplies are too numerous to insert. One tells of ninety children from four schools being gathered to receive the tokens of love and interest from English friends, the choice being between 'a jacket, a doll, and a Noah's ark;' and then the cup of happiness being filled up by the gift of a bright bag from England, the elder girls rejoicing in being possessors of one fitted with scissors, cotton, needles, thimble, etc., while boxes of beads delighted many eyes.

After singing, the children had a Scripture examination, and our friend adds: 'We wish to give our warm thanks to all kind helpers. They would be pleased could they hear the bright answers to Bible questions from these *little Hindu lips*.' Requests are renewed for lengths of coloured flannel.

We heartily thank some kind friends, who, bearing in mind the large outlay caused by the transmission of goods to India; have generously added to their other help by sending a remittance for these expenses. If, with each parcel of ten or a dozen dolls, one shilling were attached (or if something like this proportion were generally contributed), it would not, as now, be necessary to draw so largely upon the Society's funds for sending out these valuable gifts. We feel sure many would prefer thus to render their package free of cost.

Correspondence.

DEAR EDITOR,—Would it be possible to publish '*India's Women*' every month instead of only six times a year? I find the reports so interesting that I read them many times, and am always sorry that I have to wait two months for another Number, especially as by pages 85 and 71 of the March-April Number, and similar remarks in previous Numbers, it is evident *there is* more to be told in detail if space permitted. I feel sure that many other subscribers to *India's Women* would gladly, with myself, subscribe an additional eighteenpence per annum if the Magazine came out *every* month.—Yours truly,

A CONSTANT READER OF INDIA'S WOMEN.

CHUPRA, February 1, 1886.

MY DEAR EDITOR,—I send you a short account by Miss Payne of ten days' camp life. I have been successful in arranging for the whole of our Chupra 'Widows' Training Class' to be out for a few days in camp, in order that the women might have practical experience of their future work. The experiment succeeded very well, and a great deal of work was done among the heathen women during the ten days. Everywhere the workers were warmly welcomed; and I add as showing what great facilities there are for work among the women, and what a crying need there is for workers, that one night, when I exhibited the magic lantern, it was calculated that nearly 200 women were present, most of whom, I imagine, had never before heard the Saviour's Name. Your Mission here might be developed very much if we had the means. I want to open girls' schools. I have been very much impressed with the attitude of the people in every village I have been to, and am very confident of large accessions to the Christian Church in a very few years. We ought to be prepared to receive them.—Yours very faithfully,

GEORGE H. PARSONS.

'CAMP LIFE IN BAHINGATCHEE.

'On January the 19th, 1886, we started off for Bahingatchee; this was rather a formidable business, for there are now eight women in our training class. Mrs. Ghosh and I waited to see them start, under the protection of the Bible-woman, Doobie.

'Our goods being packed on two bullock gharries, Mrs. Ghosh entered

her palki, and I mounted my pony, and we bade farewell to Chupra for a short time. The journey was all across country, through fields of rice, linseed, mustard, etc. We passed some villages, and caused some little excitement, as the people do not often see so many strangers.

'We received a warm welcome from

Mr. Parsons, who had taken great pains to provide us with every comfort. A large tent was put up for our nine women, and three little children they had brought with them. Next to it stood a tent for Mrs. Ghosh and myself, and beyond, Mr. Parsons' tent and three others for the Catechists and servants. In the evening we went into Bahingatchee, accompanied by the Bible-woman belonging to the place. The church is a long room built of mud, thatched with straw, with no furniture except a table, chair, and a few mats. This is also used as a schoolroom in the week. The parah, or village, consists of three districts—one for the Christians, another for the Mussulmans, and a third for the Hindus. We were received very well, and the people were interested in all that Mrs. Ghosh told them about our Saviour. The Mussulmans are easier to deal with than the Hindus, as they have not the great barrier "caste" to break down before entering into the kingdom.

'In the evening the catechists, deaconesses, and servants all assembled in Mr. Parsons' tent for prayers. The next morning, about six o'clock, Mr. Parsons had prayer with the catechists, and started off with them to preach. We summoned all the women to prayer, then divided, Doobie taking three to preach in one village, while Mrs. Ghosh and I took three with us to Pulenpoor. Two of the deaconesses remained at home to cook and look after the children, etc. Pulenpoor is a pretty little village on the banks of the river; we found both Mussulmans and Hindus; they were delighted to see us, and brought out stools and mats for us to sit on. It seems almost as if this year the minds of the people are realising that there is something worth knowing in the Christian religion. They are either *afraid* to listen because they know its *power*, and if they embrace it their *caste* will be broken, or else they listen gladly and beg us to come again.

Before starting out on our evening expedition the catechists and deaconesses again joined with us in prayer. We started with the intention of visiting a village we had seen beyond Pulenpoor, but were prevented from going there by a little stream which we could not cross. The people saw us, and were so anxious for us to speak to them that they offered to *carry* us over; but we thought it best to return through Pulenpoor and preach there till the sun set and we had to return home.

'The trees in the villages are very beautiful, many of them banyans. All night we heard the jackals making their nocturnal rambles, and the dogs came sniffing round our tents, but could not gain admittance. The next morning we all started together and went to Itchapore. This was on the other side of the river, but there was a bank of mud made across it on which we could cross easily. Doobie spoke to the people at Itchapore, and then we left her with three of the deaconesses and went on to find another village. We lost our way and had to come back, as it was getting too hot to stay in the sun.

'During the heat of the day our Pundit, who had accompanied us, gave the widows an hour's lesson, and also heard me read Bengali for an hour. In the evening we went into our own village and were asked to see a Mussulman who was ill; we found him suffering very much, and in a dying state; two women were waiting on him and soothing his pain. Mrs. Ghosh talked to and prayed with him; he was very attentive, and acknowledged that he believed in Christ.

'On our return a young woman came and begged us to see her father. We followed her to her house. As we were going away a woman came up and whispered to me, "Are you a man or a woman?" Many of the people have never seen an English lady before. The next morning we went to Muthoorapoor. Mrs. Ghosh and our deaconesses spoke to the people,

and as I found some of them could read, I distributed some texts and tracts, and left one Gospel, that they might study the life of our Lord. Before we started on our evening expedition an old woman came to have her eyes doctored.

'We then went to Cookradagh. At first the people were unwilling to hear anything, but soon became more attentive. In this parah the Hindus were more attentive than the Mussulmans. It was very dark when we came home, and as we were expecting one of the servants to meet us with a lantern, we thought it advisable to sing hymns, so that he would know in what direction to find us. The next day I had to come to Chupra on business, so could not accompany our deaconesses; they went to Shawgata, and while Mrs. Ghosh was speaking an energetic man arrived on the scene and drove away the people. In the evening we visited the dying Mussulman, and then went to speak to the Hindus and Mussulmans.

'We went into the church for a preparation service for the Communion, which was to be administered the next day; our missionary party formed half the congregation. We sat on mats on the floor, and were just able to see by means of the three lanterns we had amongst us. The next morning we heard that a little boy had died in the village. We hastened to church rather early, as Mr. Parsons was going to bury him, but the Roman Catholic Sahib appeared on the scene, and said that the family were Roman Catholics, and therefore he would perform the ceremony. In the evening we visited the bereaved family and were able to say a few words of comfort.

'The next day we went to Chrooteepe. A narrow brook crossed the way, but our deaconesses said they would carry me over, and true to their word, I found myself on the other side almost before I could give them leave. The people here were very quiet and attentive, and begged us to come again.

In the evening we crossed the river and visited Itchapore again; here some of the people made such a disturbance that it was very difficult to get any attention. On our return home we were reminded of the story of Elijah being fed by the ravens, for a kite flew past our camp and dropped a beautiful fish at the door of our deaconess's tent. They were delighted, and cooked it for dinner. Some of the birds are very pretty in this district; a beautiful green one came and perched on a tree near our tents.

'The next morning we went to Bagh-bareah. The people had been expecting us for some days, and soon brought a boat and ferried us across the river. A woman whom we had seen the previous day at Chrooteepe came to hear more of our Saviour's message; she crossed in the boat with us and remained with us all the time we were there.

'In the evening we visited Cookrodotha, where the people paid great attention. The next morning we started early and went to Peperagatchee. We had only time to speak to two sets of people; they begged us to go again, but we told them that we could not promise, as our time was very short. After breakfast we had an invitation to take tiffin at four o'clock in the house, belonging to the Bible-woman in Bahingatchee. We went at the appointed time, and found that our hostess had manufactured a table of some sort by placing different things side by side and covering them with a tablecloth. She had provided three plates, each containing a mixture of rice, milk, and treacle, and three smaller ones containing vegetables, and others full of different kinds of sweetmeats, made of cocoa-nut, fruits, sugar, cream, etc. There were also three brass drinking-cups. After some more visits we returned home.

'The next day we went to Pulenpoor, and had a very large audience. As we were expecting Miss Collisson and Miss Dawe to breakfast we did

not attempt more that day. Our friends left us in the afternoon, and an hour later we walked down to the side of a little brook to wait for my pony, which I had lent to Miss Collisson, and filled up the time with singing and talking to a little group of women and children who came to look at us. Mrs. Ghosh then started off in her palki, and I mounted my pony, and soon after sunset we arrived in Chupra, after having a very pleasant time in camp.

'I will not call it the *end* of our work

there, for we hope and trust that some seed has been sown in these villages, and that it will spring up and bring forth fruit unto everlasting life; and we ask the prayers of all our fellow-Christians that much blessing may rest on it.

"Go out into the highways and hedges, and compel them to come in, that my house may be filled."

"Come over . . . and help us."

"The Lord hath called us for to preach the Gospel unto them."

Notices of Books.

Siam and the Siamese. As seen by American Missionaries. Pp. 152.
London: T. Woolmer, 1886.

This is quite a little handbook to a very interesting, and but slightly known, country. There is a good map, and the pictures are graphic and good. The chapter on 'Mission Ladies in the Palace' will specially attract our Zenana friends. The story of the Priest-king's inquiry, 'Redemption—what is it?' is very interesting. May God bless our American colleagues in their excellent work in Siam!

Thoughts for Young Men. By the LORD BISHOP OF LIVERPOOL.
Pp. 133. William Hunt & Co.

This is a most valuable little book, to be given far and wide to sons and brothers. Pointed, pithy, plain-spoken, yet tender, yearning, sympathetic, it can hardly fail, by God's blessing, to arrest the reader to his soul's good.

Notices to Correspondents, etc.

- * * * *All Communications, Contributions, Books for Review, etc. etc., are to be addressed to The Secretary, Publications Committee, 9 Salisbury Square, Fleet Street, London, E.C.*
- * * * *Correspondents will kindly note that the Magazine being the official organ of the Society, all accepted contributions are, by our Constitution, subject to the revision of the Publications Sub-Committee.*
- * * * *All correspondence regarding offers of service in the Mission Field, Training of Candidates, etc., should be addressed to the Secretary of the Candidates Sub-Committee, MRS. SANDYS, Glendhu, Harrow.*

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'COVENANTS, LONDON.'

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INDIA'S WOMEN.

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Amritsar.

ST. LUKE XV. 10; ACTS VIII. 8; XVIII. 10; ROM. XI. 4, 5.

DARK is the night of sin and death,
Poison seems borne on every breath;
Passing the streets and lanes I weep
For the souls who are sleeping a fatal sleep,
For heedless throngs bound fast in *his* chain,
Whose cruel wrongs strengthen his reign.
Idols and sin—a religion of lies—
Crying for vengeance to God's pure skies—
Thousands of women crushed and oppressed,
No joy in the home, no hope in the breast;
Thousands of men delighting in evil,
Thousands of children trained for the devil.

But listen! The voice of One who knows
The utmost pang of their bitterest woes;
Listen! He speaks in love and pity:—

“I have much people in this city:

I have those who *pray*
By day and night,
That My Kingdom come,
And My Will be done,
And souls be brought to light.

I have those who *weep*
Under Satan's yoke,
Who believe the free
'Come unto Me,'
Which they heard I spoke.

I have those who *turn*
 From the way of sin,
 Who not too late
 Are seeking the gate,
 And will enter in.
 I have those who *work*
 Through weary years,
 Who will one day reap
 The golden sheaf,
 They are sowing in tears.
 I have those who *joy*,
 And *sing* and *praise*
 And those who *shine*
 In My light divine
 All their happy days.'

Listen again ! For angels rejoice
 At the well-known sound of that dearest voice,
 And something like *His* their love and pity,
 As they carry to heaven the joy of the city.'

S. S. HEWLETT.

'Intercession for the Saints.'

A BIBLE STUDY.



WHAT duty is more binding on the people of God than Intercession for the Saints? Let that be the subject of our Bible Study this month.

Let us take, as guiding us, the wonderful prayer of our Lord in the seventeenth chapter of John's Gospel. Some three-fourths of that prayer is occupied with intercession for His people. In every verse, from the sixth to the end, His people are mentioned ; and we should particularly notice that our Redeemer asks for them four things. Those four things go to make up the real prosperity of the Church.

1. Our Saviour prays for His people, that they may be *kept*. That is the first thing : 'Holy Father, *keep* through Thine own Name those whom Thou hast given Me, that they may be one, as we are.' And again : 'I pray not that Thou shouldest take them out of the world, but that Thou *ouldest keep* them from the evil.' Let us too pray for the people of

God, that they may be kept. There are trying and difficult days approaching, and we cannot keep ourselves. Those who read the Greek will notice that in the twelfth verse there are two different words in the original for the keeping—one word seeming to suggest preservation from defection within; the other, preservation from foes without. We need both. Let us ask that God will keep His people from coldness of heart, from complacency with the world, from lukewarmness, from backsliding, from any deviation from the truth of God. Let us pray, too, that He will guard them from the old besetting foes—the world, the flesh, and the devil.

2. The next prayer is, '*Sanctify them through Thy truth; Thy word is truth.*' Contrast these first two prayers. The Saviour prays that we may be kept, *because we are in the world*, because we are in an enemy's camp, because we are surrounded by those who are watching for us to halt, and trying to make us halt. Then He prays that we may be sanctified, *because we are sent to the world*, because we have a message to the world, because we have an influence to exercise in the world. We are not to live timidly and fearfully, as if we had nothing else to do but to look out for and rebut attacks on every side. We are to live in the confidence that God will keep us; but we must pray further, 'Lord, *sanctify us.*' There is a great deal that might be said about this. Depend upon it that organisation, planning, arranging, contriving will never have much influence upon the world. There is only one thing that will tell upon the world, and that is the power of holiness. It is only as God's people are sanctified, as they are led to give themselves up wholly to the work of witnessing for Jesus, that the world will be reached for Christ.

Observe what is the instrument of sanctification. '*Sanctify them through Thy truth; Thy Word is truth.*' Let us, then, be more diligent in studying our Bibles. And let us remember that if the Word of God is the *instrument* of sanctification, it is the Holy Ghost who is the *Agent*. And therefore let us pray for the whole Church of God, that this blessed instrument of God's Word may be ever used with the prayer that the Holy Spirit will by it sanctify us wholly to Himself.

3. Then there is another petition. The Saviour prays that we may be *united*: 'that they all may be one.' I am persuaded that there are few things which hinder the witness for Christ and the progress of the Gospel more than the severance and separation and disunion which exist amongst those who really love the Lord Jesus Christ in sincerity. Let us, in simplicity and in earnestness, pray the Saviour's prayer that we all may be one. Let us pray that the Lord Himself may break down the barriers, that the Lord Himself may draw our hearts together. Observe the basis of the

union : 'that they may be one, even as we are one.' Not in the precise details of outward uniformity of worship, any more than cast of mind, and manner, and speech, and colour of skin, but in Jesus Christ. If we realise our standing in Jesus Christ, if we grasp what the Church of the First-born really is, then we shall say, 'Wherever the Lord has a disciple I have a brother.' Let us earnestly pray that this terrible stumblingblock to the progress of the Gospel may be removed, and that believers may be knit together in more fervent, simple, self-denying love to Him who prayed 'that they all may be one.'

4. There is one more petition which the Saviour offers for His people : that they may be *glorified*. 'Father, I will that they also, whom Thou hast given Me, be with Me where I am, that they may behold My glory.' Surely the Church of God has not in the past dwelt enough upon the brightness of the coming glory, upon the prospects of the coming kingdom. It is one most cheering sign of the times that believers are being led to look for the Lord's appearing with a brighter faith and a clearer anticipation. I am persuaded that if the world sees us in our attitude as watchers for the Lord, then our testimony will come with greater power, because our message will be felt to be real. Let us remember the Saviour's prayer, that we may be 'glorified.' Then shall we *all be one* in our Father's kingdom ; then shall we be *completely sanctified* ; then we shall be *fully kept*, preserved blameless unto the day of the Lord Jesus Christ.

These four points are suggested by the Saviour's prayer. Let us all, in our closet devotions, in our family worship, in our social prayer-meetings, ask the Father to *keep* His people *sanctified* and *knit together*, 'that the world may believe.' Then, having received grace to bear effectual loving testimony here, He will at length take us *to His glory*, that we may be with Him where He is.

Work amongst the Young,

AND HOW TO ENLIST THEIR SYMPATHY AND HELP.

By MRS. C. C. BABINGTON.¹

HUNDREDS of years ago, in the ages which we call 'dark,' a wild enthusiastic cry rose up from amongst the children, and ran throughout Europe. The tomb where their Christ had lain was in the hands of His enemies, and they were going to rescue it. So

¹ A Paper read by request at the Conference of the C.E.Z.M.S. Association Secretaries, May 6, 1886.

the little ones left their homes, and gathering from many lands in rapidly swelling numbers, this 'children's army' went forth.

The world has grown wiser with the added centuries, and *to-day* the children are trying, not to save the tomb of a dead Christ from sacrilege, but to make a home for the living Lord Jesus, in Africa, Asia, Europe, and the islands of the sea, wherever there is a door still closed against Him.

The children have their distinct part in uniting with us to obey the last great command of the ascending Saviour: 'Ye shall be witnesses unto Me . . . unto the uttermost part of the earth.'

The question for us to-day is, 'How shall we help them? how shall we lead this blessed crusade?'

First, whatever we do must be done *quickly*, for the children of to-day are the men and women of to-morrow, with feeble sympathies, colder hearts, more selfish aims, unless directed aright now. Teach them *now* that they, too, can be 'workers together with Him.'

Here I would urge the vast importance of realising that very young children may, and should be, enlisted. Who can tell how early the child-mind is being prepared by the Holy Spirit for the tiny seed which it is our part to 'sow in faith'? I have had touching instances of this in connection with a branch of the 'Children's Medical Missionary Society,' amongst them that of a little boy of three years old, whose latest earthly interest was the leaflet issued by that Mission, 'What can little ones do?' and who during his illness never spoke but of that, and of Jesus and His love to him, and whose only money (2s. 6d.) was left 'to help to make sick children well, and to teach them to know Jesus.' I could multiply such cases.

It seems very desirable to include boys in our efforts to interest the young. Lately, at Cambridge, the choir boys of a church in our parish happened to be present during an address given to a mixed audience of parents and children. These boys were so interested in the fact that they could and might use their hands, that they voluntarily came forward at the close to ask if they might work for the Zenana Medical Mission, or Home Medical Missions; and those boys have steadily worked one evening every week for the last six months, under the guidance of the clergyman's daughter, coming cheerfully after toiling all day at their trades, and have learned to knit comforters and cuffs, and make tennis nets, and do scrap-books, and even cover old match-boxes neatly and well, as receptacles for shells, etc.,—some of their work to be sold, the rest given to Medical Missions. One further important result of all this interest has been a wish to have a Sunday Bible-class amongst themselves, under this same kind

teacher, for which they diligently search the Scriptures during the week.

It would be well to urge parents to encourage their children about Missions. This is best done by their setting the example themselves. Let them have a stated 'Missionary Home Sunday,' and talk together, and watch together, and sing together, and pray together about the extension of His kingdom. Give each child a country or a mission station to report from, as their field, and then make it as real a thing to them as their own home. Here I would not be understood to mean that children should only be interested in one particular spot; let their hearts be trained to 'love all the world,' but beginning early, they cannot take as comprehensive a grasp as they will do later; and deep, extended interest in 'the whole world' when they are older, is best promoted by training them accurately and definitely when very young. Let the children not only know the name of the country, and its chief towns, etc., but teach them something of the life and customs there; tell them what missionaries are there; let their names become 'household words,' and prayed for, as the dear home names are prayed for; make them familiar with the climate, productions, scenery, etc. You may thus be training a future worker for that special country.

Carefully teach the children to be familiar with the promises in the Word of God about this work; encourage Bible-searching for missionary texts. Let them be the care-takers of the missionary box; they will look well after it if trained to *think* about their responsibility. More time should be given to doing well '*whatsoever* our hand findeth to do.'

Let the children see living missionaries whenever possible. When the Harvest Home shall come, how much ripe grain may be the result of prayerful sympathy thus awakened in the hearts of the young, sustained by the watchful care of their parents or friends! But not all children, alas! are trained at home. Here comes in the need for Mission Circles, various companies of the one great army. Give a name to your Circle; and here I would venture to suggest the desirability of each Missionary Society limiting such associations to *one definite* title; confusion arises where there are too many.

But whilst you cultivate a spirit of enthusiasm for your own company, teach the children to love their fellow-soldiers everywhere, standing shoulder to shoulder with them, and rejoicing in their success as in their own, since they are all working under one Leader, for one grand purpose, and against one foe. Do not be afraid to tell them that Satan is crafty, and fighting hard for his kingdom, if you tell them also that Christ

is stronger, and with Him for our Captain, victory is sure. Seek to recognise and use in these 'Mission Circles' the opportunity afforded for gathering together the children of various spheres. There may and will be certain rules which can never be quite laid aside ; but if ever there was a time when every Christian should seek to bridge over the gulf which separates classes, it is the present ; and amongst many schemes for bringing this about, what could be as glorious an opportunity as that which would unite hearts of every class in one grand effort of prayer and sympathy for the extension of Christ's Kingdom? Let the very poorest give their share. Christ waits for us to help them to bring their offerings to His feet. Let a larger spirit of love and forgetfulness of all else but the great fact that we are children of the one Father, animate our souls.

Have stated meetings for your 'Mission Circle,' and give thought, and time, and prayer to leading them wisely. How often they should be held must depend on local and other circumstances. Be sure to let the workers know what is doing amongst other workers, read ms. letters from abroad, and gather together all the help you can. If you find it somewhat difficult to get them interested, do not be discouraged. God says, 'If any of you lack wisdom, let him ask of God ; . . . it shall be given.'

However or wherever you begin, you will find the little ones ready, for now, as nineteen centuries ago, the children can be won. Only let us see to it, that in all our efforts amongst them, our own hearts are ever under His holy rule and guidance ; and that the spirit of tenderness, patience, unselfish devotion, and obedience to the Father's will, which is the blessed legacy bequeathed to us in the example of our Lord and Saviour Jesus Christ, may shine forth in and through us ; so may we in richest measure fulfil His own heart's prayer for us : 'Ye shall be witnesses unto Me.' 'Unto Him' here, until we come to the purer, perfect service of the Home in Light, where the one great family shall be gathered for eternity around 'Him who hath loved us, and washed us from our sins in His own blood.'

Almost, if not altogether, a Christian.

THE subject of the following sketch is a high-caste Brahmin of high position in the Government service, whose case, which is not, I believe, at all solitary, shows how it is possible for many a heathen man, who is fully persuaded of the truth of the Gospel of Jesus Christ, to be prevented from openly declaring himself on the Lord's side.

I myself came across a native tahsildar or magistrate, who was not only willing to talk on the subject of the Christian religion, but showed himself much interested in it. He said, however, that he must wait until he could retire from the service, after he had completed his term for pension, in three or four years, as he could not give his mind properly to the subject while carrying on his official duties. He could not see how it was practicable to introduce religion into everyday life, and, like many a native, he thought only the man who shut himself out entirely from the world could be truly pious.

This native official, when first I knew him, was anything but a high-principled man, and, like others similarly situated, always disposed to use his authority and influence to further his worldly concerns. Many and frequent were the suspicions, that he had acted in anything but a straightforward and unbiassed way in giving advice in matters about which it was only proper that he should have something to say.

An officer, under such circumstances, is disposed to ignore his assistant's advice altogether, and act entirely on his own judgment. This, though overcoming the difficulty in one way, is often calculated to lead one into errors which the very appointment of the native assistant is intended to obviate.

Without showing that I distrusted his word, I used to draw my assistant out to give me further reasons for his advice, and, however guarded he might be, such discussions invariably had the effect of my being able to show him that there were, to say the least of it, weak points in his arguments, and reasons why I was obliged to act differently from the course he proposed. Any really good suggestions of his I was only too glad to adopt, and though such discussions often involved the expenditure of much time and patience, it was not very long before I began to realise that they had a most salutary effect upon my friend.

He began apparently to realise, not only that I was not disposed to be trifled with, but that I wished above all that he, as well as I myself, should seek to do what was right and proper in the sight of a holy, heart-searching God, who had placed us in a responsible position, not for our own advantage, but to discharge our duty aright towards Him and the Government we were serving, as well as towards those over whom we had been placed.

He was not slow to discover that these principles were inculcated by the teaching of the Christian religion, and gradually he was induced to try and make himself better acquainted with its doctrines. By degrees I found, from many things in his conversation and conduct, that I could now without hesitation trust his advice fully.

He began to attend some Sunday services which were held in camp, and being fond of music, he showed himself greatly interested in the singing of the Christian lyrics, in which he would readily join ; and he went so far as actually to undertake to try and improve the singing of the native Christians.

It was not long before his partiality to the Christian religion raised a spirit of enmity against him, and though more than one of his subordinates had been induced to take part with him in the Christian exercises, it was evident they all felt that something must be done to stop such proceedings. Remarks were made about his attending Christian worship, and taking others with him, and because he disregarded these, other attempts were made to annoy him ; he was made the subject of false complaints, with a view to getting him into trouble. The most serious was an accusation of bribery.

A subordinate, who had lost his appointment through reduction of establishment, stated that he had been asked for a certain sum of money, on payment of which his re-employment would be recommended and obtained. This accusation finally took the shape of a criminal charge, brought before the European magistrate of the district.

The poor man was naturally much concerned, and the more so, perhaps, now that he had estranged so many of his countrymen from him. He sought my advice privately as to whether he had better employ counsel. It seemed best that he should, but a few days after he came to me again in great grief, saying that his vakeel (native pleader) wanted him to produce some witnesses to disprove the truth of the accusation. He said he could not ; but the vakeel maintained that it was absolutely necessary, or the defence would bear no weight, and, native-like, undertook to suborn some for him. In this dilemma he had come to me for advice.

I answered, 'Is your case so poor that it requires to be supported by false evidence, which will fall through before the slightest cross-examination—and then of what use will it be? Cannot you tell the magistrate you have no witnesses?'

'Yes, sir,' he replied ; 'I thought you would say that, but I felt I must come and tell you my difficulty. I will leave the case with God, who knows I am innocent. But, sir,' he added, 'would you have any objection to my asking the magistrate to allow you to be present during the trial, for I feel that every one is against me ; and they may influence him by all the false evidence they will bring forward to give judgment against me, and then I shall be a ruined man? Your presence would not only give me courage to speak, but perhaps it would be a check on my enemies, for

your better knowledge of the language might prevent their misleading the magistrate with confusing questions.'

I said I should have no objection to be present, but I thought that the plaintiff's vakeel would probably object, on the plea that it might intimidate his witnesses, and the magistrate would then no doubt ask me to withdraw. I told him I was glad to hear him say that he would leave the case with God, who would no doubt direct the magistrate aright, and we would both make this the subject of prayer. He went away comforted.

I heard nothing more until I was summoned by the magistrate himself to appear on the second day of the trial. I found that he had discovered there was a decided animus against the defendant, and he wanted me to answer to certain points in dispute. The most important was with reference to my having been present or not at that place on a certain date, upon which it appeared the substantiating of the accusation mainly depended. Strange to say, the whole case threatened to fall through at the very outset, for the plaintiff, in fixing the date and place when and where the demand for the bribe was said to have been made, had, unfortunately for him, made a wrong calculation. Notwithstanding my sending to my office for documents to corroborate my evidence and support the defence, the complainant would maintain that his case was a good one, and that my papers were all fabricated. Altogether, he spoke in such a manner that the magistrate had no hesitation in giving judgment against him.

Need I say with what a happy face my assistant greeted me at our next private interview? 'Yes, sir,' he said; 'God is good and true. He overthrew the designs of my false accusers. He influenced the magistrate to send for you when I so much wanted you to be present, and directed him in giving his decision. I feel now that He is a Hearer and Answerer of prayer.'

Foiled in this desperate attempt, his enemies had recourse to another expedient of revenging themselves, very common among the natives. They hired a priest, who was to use his powers of incantation to invoke the curse of the Deity, in order that the man, who was said to have performed such a bad deed, might receive the punishment he deserved, although he had evaded the penalty of the law. This individual would meet the poor man wherever he could, muttering divine threats, etc., against him, and using all manner of intimidating actions both towards him and members of the family. This was carried to such an extent that, after bearing it for some time, my assistant came to me at last in great grief, asking what I thought he had better do. I had a long talk with him, showing the extent of the priest's influence would be any sense of fear that he might succeed in inspiring.

He confessed that more than one of the misfortunes which the man had predicted had not come to pass, and he left me determined that he would act as if he were quite indifferent to his threats—above all, making it the subject of prayer that the machinations might be overruled for good.

This had the desired effect. His enemies began to realise that the course they had adopted was of no avail. It was a very remarkable coincidence that one of the chief instigators of the persecution met with a misfortune, which had a most salutary effect on them all, and reacted in favour of the persecuted official.

One more incident in this man's history I will mention.

While in camp he applied one evening for leave the next day, which was a native holiday, as he wanted to escort his family to a sacred temple situated on a neighbouring hill. The leave was readily granted, but soon after he came back, saying, 'Please, sir, don't think I am going to that temple because I believe there is any efficacy in visiting the place ; but the women of my family have set their hearts upon it, and it is necessary that I should accompany them.' 'Yes,' I said ; 'I quite thought you were going on account of your family, and not for yourself. You know your case reminds me of the story of a great man mentioned in our Bible, and if you can sit down for a few minutes I will read the account to you.' I then turned to the fifth chapter of 2d Kings, and when I came to the words, 'Now I know that there is no God in all the earth, but in Israel. . . . In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon : when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing.' His eyes filled with tears, as he replied, 'Yes, sir ; that is just like me.'

I think there can be but little doubt that God's Spirit has been, and from what I know has happened since, is still, working in that heart, justifying the feeling that I have long entertained regarding this man that he is 'almost, if not altogether, a Christian.'

This little sketch gives some idea of the difficulties experienced, more especially by the higher class of Hindus, in embracing Christianity ; and it becomes us not only to pray for them, but also for ourselves, that we may be enabled to lead consistent lives, which are far more likely to influence for good than we think.

Sowing and Reaping, or Labour in the Field.

'He sent them to preach the kingdom of God, and to heal the sick.'—ST. LUKE IX. 2.

PUNJAB AND SINDH.

AMRITSAR (MEDICAL), PESHAWUR, KLARKABAD, KANGRA,
KARACHI, HYDERABAD.

1. AMRITSAR (MEDICAL).

THERE can scarcely have been a time when the Medical Mission at Amritsar has seemed nearer to us than now. No ocean is too wide to be bridged over by friendship and sympathy, and the untiring labour in England of our senior medical missionary at this station has prepared us to look for news of friends and places, whose acquaintance has been made or strengthened during the past year.

Whilst Miss Hewlett was making known the work at home, Miss Sharp had the management abroad. By means of her report, she affords us a glimpse inside St. Catherine's Hospital, which reveals our Saviour's command to heal the sick, leading Indian women to the knowledge that the kingdom of God is come near to them.

MISS SHARP'S REPORT.

'The time which has elapsed since last April has been a period of steady progress for the Medical Mission in Amritsar, marked with much encouragement both in numbers and interest. In every department the numbers of patients have increased. Three dispensaries, besides St. Catherine's, have been working constantly throughout the year, with a total of 28,971 patients. The in-patient number has crept up to 201, and Medical Mission visits reach 3298. Judging from the way the numbers have been maintained during the spring, which has usually been a slack time, we hope to present to our readers a still larger amount of work accomplished a year hence.

'It is a matter for great thankfulness that we have the opportunity of speaking about our Saviour Jesus Christ to so many perishing souls, and I believe that all engaged in the Medical Mission feel this great privilege and responsibility. Of course, for ourselves, this is

what has brought us to India, and short indeed should we come of our privilege and duty if we regarded attendance on the bodies of our patients the sole, or even the more important, part of our ministry, which we have assuredly received of the Lord.

'In some sort we are answerable to our supporters, who have given their means and prayers for the furtherance of the great object of spreading the light of the Gospel—but how much more to Him, who has given the great commission to go into all the world, and preach the Gospel to every creature, and has promised Himself to go with us, that we may be entirely equipped for its fulfilment!

'Our readers probably know that our Institution is distinctly of a missionary character, and that we aim that our students and assistants should be missionaries as well as doctors. Well do they enter into the spirit of the work, so that we have workers who can speak to the people in their own tongue, with

a fluency that few of us attain, of the wonderful work of God in the redemption of the world.

'As may be imagined, the medical workers cannot possibly overtake all the spiritual work which is at hand to be done, and therefore we have a staff of purely missionary workers, whose duties are to read to patients at dispensaries, or visit houses where, after recovery, the Bible reading is still desired. The Hospital itself affords a field which any one might covet. With from 12 to 18 or 20 patients daily, we have the undisturbed opportunity of making known the truths of Christianity; and many remain for several weeks. Of course, the results will depend on the soil; but ours is a prayer-hearing God, who by His Holy Spirit's influence can make hearts of stone into hearts of flesh; and we believe that not a few have carried away with them a real knowledge of the way of salvation.

'One at least there has been this year, who not only has understood the way, and has believed, to the saving of her soul, but has confessed Christ, and has sealed her confession by baptism—not publicly in church, for she was far too ill,—but before all the patients in Hospital, and in the presence of the nurses, ourselves, two missionary friends, and two catechists, she was received into the visible Church of Christ. Thus this poor blind creature, who was sent in by her friends to die, as they thought, has become a possessor of eternal life, and very soon we believe she will put off this weak emaciated body, and put on immortality.¹ It is wonderful how long she has dragged out her existence, for when she came in, eight months ago, we thought that consumption had almost finished its work. Before her baptism she desired her friends should know the step she was taking, but they then took no notice. Since, how-

ever, they have tried to persuade her to return to them, and she has refused several times, though latterly, in her very weak condition, she would have yielded had she been able, beguiled by their promises of cure. But in the midst of all this pressure, she has shown no signs of retracting her belief in Christ.

'The annals of the Hospital this year will be also memorable for another patient. A young Hindu girl of about thirteen, without friends or relations to care for her, and obtaining her living by begging in the streets, came to the Hospital, and asked to be taken in. She soon declared her intention of remaining with us, and becoming a Christian; and now, seven months later, she may be heard singing hymns, and can repeat psalms and other passages of the Bible. She has really chosen the Christians' God to be her God, and is putting her trust under the sheltering wings of the Almighty. The scrofulous disease of the ankle seems worse than was at first suspected, and it may be that she will never recover, for she is much pulled down by it; the disease is active also in the thigh. She is a very good girl, with a pleasant face, and is very contented, in spite of her sufferings, which have at times been great. We ask prayer that this little one may be really born into the kingdom of God.

'And yet another waif has been brought to us—a child of six, whose mother came in to die, her second husband having turned her out of his house as she was so ill. Nothing could have saved her; she sank continuously, and after a fortnight died.

'During this time she listened attentively to the Bible, and even said she desired to become a Christian; but she was, of course, very ignorant, and so very weak that we scarcely know to what extent she grasped the idea of salvation through Christ. She was

¹ Since Miss Sharp's report went to the Press, we have received news that the death of this patient took place on April 13th.

most earnest in begging us to keep her little girl, and train her as a Christian, to which we gladly acceded; and so little Persis remains with us, and goes daily to our Christian school in one corner of the premises. She felt her mother's death keenly, but is a happy little thing, always playing about and singing when not in school. She is not very strong, and for the present will certainly find a home in the Hospital, for she is quite a favourite with all.

'As regards the Maternity Hospital, a very satisfactory report can be given: 302 patients were attended at home, as opposed to 201 the previous year. It is a matter for satisfaction that thus many, at least, have had proper attention, and raises the anticipation that each year our efforts will be yet more successful in reaching some who have relied hitherto on the aid of such raw material as the untrained city daies, and thus lessening the suffering and mortality of women and children.

'The Municipal Committee having agreed to Miss Hewlett's suggestion that city daies should be induced to come and learn by the offer of Rs.3 a month, at the end of 1885 ten were attending regularly for instruction, and more were willing to come, only this was the limit put to the grant for scholarships by the Committee. These women are in course of time to go up for their examination at Lahore, and if they obtain certificates, others will be able in their places to receive the instruction and scholarships. These daies are also in training at Taran-Taran, but the people there being very conservative, will not call in daies with new-fangled ideas, who have forsaken the time-honoured usages of their forefathers. They may, however, change their minds when a day of trouble comes.

'We have had applications from six other places for our daies, but the latter evince great objection to leaving their homes; and though three have been sent out, only one is now away at

Hoshiarpore, the other two having returned. One place has sent a woman to be trained, and returned when she has obtained her certificate, which is perhaps a better plan; and another station has sent two with the same object, of course paying their expenses. The number of maternity in-patients amounts only to 42, because of the unconquerable objection to coming to Hospital. Those who have come have been either Christians, low-caste women, or bad cases brought in as their only hope of a happy termination, (I ought almost to say, compelled to come in, for usually an amount of moral persuasion and argument has to be brought to bear to get the unwilling victim or her friends to do that which will be for her advantage and safety), with but a sprinkling of better-class women.

'Of our dispensaries, that at Karam Singh, the longest established, has been most prosperous, 10,757 out of the 28,971 being its share. Our visits to the homes of the people are very encouraging, there is such a readiness to receive us, and often not only willingness, but desire to hear something from the Bible; and complaints are made that we don't go oftener and stay longer. But where there is not the need for the doctor's visit, it is often difficult to find time for the missionary's; and we find, if we wish to keep open a house where there are ready listeners, that we need helpers who are not medical, and can fill up the gap. Of course there are always some who don't want to hear, and begin to make a noise and talk directly the Book is opened; and some there are who like to argue, and cannot see, even when pointed out, how weak and untenable their arguments are; and others who, much opposed at first to hearing a word on religion, are by degrees won over, perhaps as the direct result of bodily good to themselves or their loved ones. They are often most sensible of such benefits, and will fall at our feet, literally, in

gratitude. Here, as in England, medical missionary work goes to the hearts of the people, and opens them for better things, which, perhaps, only the softening influence of suffering and kindness could accomplish.

Two sisters, whose mother Miss Hewlett treated till her death about three years ago, wrote to some near relative at Lodhiana who was ill, telling her to come to Amritsar, and confidently promising that the Doctor Miss Sahiba could cure her. The patient came, and, as fever was superadded to her other complaint, she was in a very weak condition, and needed long and careful treatment. The sisters grew rather impatient, but when real improvement began to show they were very delighted, both for their relative's sake, and because their promise to her of getting well under our treatment was fulfilled.

The husband is a munshi, and bought a Bible of us. It is greatly to be hoped this man will believe and confess its truths, as his wife, who has been under the teaching of the missionaries at Lodhiana, declares her belief in the divinity of Christ, and of His sacrifice, as being the sole hope

of salvation. They both seem most favourable to Christianity, and probably the fear of what relatives will say makes them hold their tongues more than they otherwise would. The three little children are very nicely behaved, and at Christmas-time received respectively a musical instrument, a doll, and an engine, to the great delight of mother as well as children. The doll's hair was greatly admired, and the engine, which could move by being wound up with a piece of string, excited great pleasure. "How wonderful!" "How precious!" were the exclamations, and the treasures were carefully put away. How much we owe to the numerous kind friends who enable us to give such pleasure to those who have not much joy in their lives! This woman, who is now almost well, thinks one visit a week much too little.

"May God give us grace to use all these precious opportunities of sowing His Word in dark hearts, and may the Spirit's quickening power make the message a life-giving one to many a soul!"

F. SHARP.

'ST. CATHERINE'S HOSPITAL,
AMRITSAR, April 12th, 1886.'

MISS HEWLETT'S REPORT.

"We spend our years as a tale that is told," and often because of the wonderful rapidity with which they pass, we find it difficult to tell the tale of how they have been spent.

In reports one is supposed to give some account of one's own work, but after a visit to England it would be easy to fill a volume with accounts of the work of others, with illustrations of the loving interest, the warm sympathy, the earnest, faithful efforts, the hearty prayers of those whom it has been such a pleasure to meet. It may seem now like a dream, that busy, happy visit; but never while memory lasts can the full meetings, the affectionate welcomes for Christ's sake, the sweet missionary hymns, the prayers

of expectant faith, the banding together of families, of parishes, of schools, in the hearty desire to send the Gospel to India's women, be forgotten.

All those dear friends whose names are inseparably connected with the pleasant visits and happy intercourse of last year will accept a message of cordial thanks and loving encouragement from across the wide ocean: "Be strong, and work, for the Lord of Hosts is with you."

The work of those who labour and pray in England is making a very decided mark in India. Any one who has been able to look on both sides, to see within a few months the home efforts, and then again the work in the field, can truthfully say that blessing

is perceptible: *there are results*; God is blessing and honouring those who are patiently and constantly denying themselves for His service; and let them pray on, and work on, and persuade others to join them, assured that much encouragement is being realised even now—and who can anticipate the glorious future?

‘Those who have listened patiently to stories of Zenana ladies would be interested could they see the warm welcome given by these prisoners to any old missionary friend who returns from her own country.

‘It is difficult to imagine, but so it is, that all through our busy year of meetings, and pleasant greetings, and many interests, there were ladies living in Amritsar so entirely secluded that the missionary could think as she entered once more their dark homes, “These captives have never seen the outside of their own houses since I parted from them ten months ago.” Eagerly will such inquire about one’s friends and relations in England, and about the voyage, and many other things; and some of them listen with real interest to accounts of missionary meetings and their object. In a few cases, where there is anxiety to learn to read, and in still rarer ones where there has been excited some thirst for the Word of God, the question has been earnestly asked, “*Have you persuaded any more Miss Sahibas to come and teach us?*”

‘In St. Catherine’s Hospital, in which so many friends in England are kindly interested, there are some whose names will sound familiar,—Rahmo, still lying helpless, but very happy, and trying in her humble way to learn of Jesus, and to follow Him, a proof that she is really God’s child; Phoebe and Lydia, steadfast and growing, very decidedly improved during the past year; and the medical assistants, some of whom have had a long training here, working away very heartily, and entering in a most encouraging manner into the spirit of all the work.

‘Miss Sharp’s reports show the year to have been the busiest the Hospital has as yet known, and deeply grateful we are to Him who has given the strength and grace needed for the work by all who have been here. We have also to thank Him for decided progress, seen not only in a greatly increased number of patients, but also in the fact that we know there are thoughtful hearers of His Word; that one nice bright girl in the Hospital is likely to become a good Christian, and remain with us; while one poor woman has been baptized, and a dear happy little child of nearly seven years old is here as a legacy to the Hospital, left by her dying mother, to be brought up a Christian; also the daies connected with the Maternity are regular attendants at our Sunday-school, where they are gathered into a Bible-class by Miss Abdullah, of whom they are very fond, and to whose teaching they listen with marked attention.

‘We are very thankful to be feeling the need of room, on account of the increase in the number of our workers, and thankful, too, that our landlord is making necessary additions to our present house. We would ask the prayers of those who watch our progress with such loving interest, that this building may be for the glory of God.

‘The need of workers is an ever-increasing one. We must not forget that unless the patients really hear of the love of Jesus, and are invited to come to Him that they may have life, the essential characteristic of a Medical Mission has been lost sight of. It will therefore be easily understood that with the number of patients in a year amounting to upwards of 28,000, a staff of about twelve workers is in reality small; and we are often constrained to feel how much more might be done if only there were more labourers.

‘In addition to the ordinary medical workers, we are thankful to have Miss Goreh, who goes from house to

house in the streets and lanes, chiefly among the poor, getting an audience wherever she can; often meeting with old patients, and sometimes bringing us new ones. While encountering much opposition, she is often cheered by finding women glad to listen, and by getting welcomes here and there, even in the darkest places.

'It should be understood that, though living in close dirty alleys, and among the poor and comparatively low classes, many of those she visits are purdah women. They may have a very tiny house to "keep purdah" in; but keep it they do, and from that place rarely, if ever, go out; and certainly they would never be found listening to Bazaar preaching, as the men have so many opportunities of doing. Of course, in addition to such as these, she meets with the really poor and low, who perhaps follow her from one house to another from curiosity, and so hear over and over again her message.

'We have also about thirty-five houses open for regular teaching, where women are learning Hindustani, Punjabi, or English reading, and getting a Bible lesson at every visit of the teacher.

'Miss Pigott is rendering good aid as a reader in one dispensary, and she has also devoted much time to the translation into Punjabi, with the

help of a Pundit, of many carefully selected passages on chosen subjects, which she has arranged as leaflets for distribution.

'At Taran-Taran about eighty houses are open for regular visitation, Mrs. Reardon living there with one of our medical assistants, and they are hopeful that much good seed is being sown.

'The beautiful gifts sent for sale, and for giving away at the Christmas treat for patients, call for our warm thanks; and we cannot forget how much our bright and pretty Hospital owes to kind busy fingers in England, and to the self-denying efforts of the supporters of our twenty-eight cots.

'Will those who have already done so much pray more and more for us that, amidst the wonderful opportunities in India in the present day, we may be found ever faithful, and be made strong, and enabled to work, with the glad assurance that the Spirit of the Lord of Hosts remaineth among us?

"How happily the working days
In this dear service fly!
How rapidly the closing hour,
The time of rest, draws nigh,
When all the faithful gather home,
A joyful company,
And ever where the Master is
Shall His blest servants be."

'S. S. H.

'ST. CATHERINE'S HOSPITAL,
AMRITSAR, April 1886.'

2. PESHAWUR.

Growth, as a sign of life, will always be hailed with gladness. If reports from Amritsar tell of expansion, it is satisfactory to find a bright ring of hopefulness in the news from this younger Mission. The prospect of opening the much-needed hospital at Peshawur is a bright one. Increased opportunities and increased responsibilities are inseparable, but both may be considered as a badge of honour from the Master, who has said, 'He that is faithful in that which is least is faithful also in much.'

MISS MITCHESON'S REPORT.

'Having had more than one gentle hint from our kind Secretary that news

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from our quarter has been but scanty throughout the past year, I must make

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amends by doing my best to send a full account to-day, and hope that readers will not call out before I have half had my say, "Enough is as good as a feast."

"It is with a truly grateful heart I can say the Lord has blessed and prospered the work. He has opened new doors and hearts to receive His servant—and may we not hope He has entered also?—for often has the thought come to my mind on the threshold of a house, "The Lord thy God is with thee whithersoever thou goest."

"Those who have yearly attended the Dismissal Meetings of our Society will remember one held in Kensington on October 8th, 1881, when the Rev. Canon Richardson, in his beautiful address, spoke as follows of communion with heaven: "Your privileges are from heaven, whence also comes your power. So when you go to your work, let it be from your knees; let it be with a living consciousness of certain great facts. You are going in the name of the Lord Jesus Christ, and remember *that* at every threshold of every house into which you enter. You are going under the guidance and by the grace of the Holy Ghost, and let *that* be on your heart and on your conscience whenever you study or speak, plan or labour, for the good of any committed to your charge. You are going with the sanction and for the glory of the great God and Father of us all; and let this be before your mind, ever and everywhere, that you be kept in your true position, and render unto the Lord the honour due unto His name." These words, although spoken while I was preparing for this glorious work four years ago, and two years before I left home, have often been a help and strength to me, and come to my mind frequently when on my way to one of these houses.

"During the past twelve months I have attended 968 cases, two-thirds of this number having been visits paid to patients, rich and poor, in their own houses.

"But few of the lower classes will venture out of their houses to visit a dispensary; even many of the Hindus say they cannot, as it is a shame to be seen out of doors. Those who do come are generally from the villages in the Peshawur district, and many poor Afghan women walk a long distance to see me. All such people, as a rule, speak Pushtoo, and at present I need an interpreter. I have lately succeeded in finding one in an Afghan widow, whose name is Zaibah, and whom I am training as a nurse. She seems bright and quick, and takes an interest in her work.

"I have long felt what a boon a small hospital would be to some of these poor creatures, and therefore, a short time ago, a few rooms in our compound were altered and arranged so as to make two moderate-sized and one small ward. The small room has two beds, and each of the larger rooms four. However, this is quite sufficient for the present. The beds which Mr. Jukes ordered for me are of iron, much better than the wooden *charpois*, and more economical in the end, as they never need repairing.

"I must here return my grateful thanks to the kind friends who sent such a nice supply of night-dresses, nightingales, and pillow-cases, and, some time back, shades for bad eyes, all of which are most acceptable. Old linen, etc., is very useful, and will be thankfully received.

"I had hoped to have opened these wards some time ago, but the dampness of the walls has, so far, made it impossible. The hot Peshawur sun will very soon dry them now.

"I can give instances of the willingness of poor people to avail themselves of a hospital. A man from the neighbourhood of the Khyber Pass came to me months ago about his wife. I told him I could not take her in then (hers was a chronic case), but that later he should bring her to me. He said, "Give me a letter, that, in case of my death, I may tell some one else to take her

to you." Another day a woman came here in a dhoolie, saying she had come to stay. I was very grieved to tell her I could not give her a bed yet.

'Although the hospital is not open, I have been obliged to take in one patient. She came from Khorassan, not far from Cabul, and a fifteen days' journey, having heard in her far-off country that a lady had come from Egypt to Peshawur to treat women. On her arrival she had some difficulty in finding me.

'As her case was very serious, needing an immediate operation, I took her in at once, and gave her one of the new iron beds. She is now on a fair way to recovery, and delighted at the prospect of shortly being able to return home again. The nawab (a kind of chief) paid her expenses here, as he was anxious to find out whether I could cure her. Fortunately for me, she can speak Persian. The other day she asked me why I had taken her, a stranger, in, and fed and nursed and tended her. I told her it was because our Saviour had told us if we did it for one of the least of His brethren, we did it for Him. She smiled and said, "I understand." Another day I sang "Here we suffer grief and pain" to her in Persian. She listened with rapt attention, and joined in at the last chorus, and sang to the end with me. I told her the story of the poor woman who had been ill for twelve years, and at last touched the hem of Christ's garment and was healed. When I had finished, she said, "Write that hymn and story out for me, to take and show the nawab."

'When I told her kind ladies from England had sent the nice things she had on, she replied, "I am satisfied"—her usual expression—"with the ladies of England, because they have sent you here to make me well."

'Will friends remember to pray that Khan Begum may return to her country, Khorassan, with something more than mere bodily health?—the knowledge of a Saviour, who can say to her,

"Daughter, be of good comfort; thy faith hath made thee whole. Go in peace."

'Last Christmas Miss Phillips and I went to Lahore on a short visit. At one of the railway stations we changed to the Zenana carriage, so as to have a talk with the women. We found some Peshawur friends, mentioned in my last year's report: the little girl who was so burned, and her mother, who were on their way to Lodhiana for a change. After some talk with them, I crossed over to the women, who were strangers to us, and sang them a hymn, and then, pointing to the snow mountains which we were just passing, told them of the blood of Christ, which could make our black hearts as white as that snow. They listened attentively, and who knows whether those words sown by the wayside may not have fallen into good ground? The Master of the harvest has seen them fall.

'I then returned to our friends. The mother at once asked me why I wasted words on such people. She said, "They are like asses, and cannot understand; if only you would tell me about Christ; I want to hear." Of course she, being a Persian speaker, and probably a reader, very naturally looks down on others as too ignorant to understand; but we know the Lord can open the understandings of the most foolish, and give them life and light.

'Some of the questions and requests made to us would often create amusement at home. I have more than once been asked for the soap which makes us so white, or medicine to make white hair black again. This last, one would imagine, needless, as they frequently dye their hair. It is very puzzling to meet a remarkably venerable-looking man with white hair, and some days later to be told that an apparently youthful individual, with either a black or red beard, is the same person.

'A few days ago a patient gazed at my feet in silence for a few moments, and then seriously inquired if it were

true that I slept in my boots, as some one had told her. You can imagine how I laughed.

'There is much more that could be related, but I trust what has been said of the Peshawur work will be sufficient to rouse interest; and may earnest prayers ascend for the new hospital,

that it may be a place where many will find Christ, as well as bodily relief. Then it will not have been built in vain, and to Him shall be all the praise.

'E. L. MITCHESON.

'GURKHATRI, PESHAWUR CITY,
April 2d, 1886.'

It is a great satisfaction to hear from Miss Phillips that the service of standing and waiting, to which she was called, has been exchanged for active work. We must trust that God, who raised her from sickness, will continue to renew and to make use of her strength.

MISS PHILLIPS'S REPORT.

'The instruments must be guided by the Master's hand, and if one of them is laid aside for further polishing and sharpening, will the work suffer by the enforced break? Surely not. The Shepherd loves all His sheep. He hears the pleading of those who think tenderly of the wandering lambs of the flock; His "ear is ever open to their cry." He says, "If ye shall ask, . . . I will do it." He is "not willing that any should perish," and so we may be satisfied that when God does command strength (Ps. lxxviii.) the work will go forward. Although to our imperfect sight it may seem incomprehensible that open doors cannot be entered and that willing instruments must be idle, yet our confidence is unshaken because "the Lord knoweth."

'Our year closes with a list of 74 Zenanas, in which 71 pupils have received instruction during its course in Persian, Hindustani, and English, some daily, others two or three times a week. The two Zenana teachers and Mrs. Imam Shah being already fully occupied, I have been obliged to refuse numerous requests for teaching, both in the old and new houses. It seems a pity, for teaching involves regular visits.

'There are 4 pupils for English, and this I think encouraging, because they know that the Zenana missionary is the only person who can teach it.

'Several Bibis have developed a

taste for fancy-work, which again opens doors; and women are far more ready to listen when their fingers are occupied than when those busy members are at liberty to touch one's clothes, etc., for then they interrupt with the variety of questions which is fatal to any consecutive talking or reading. Still, even their chatter opens a door to the Gospel; they are so curious about the manners and customs of their European sisters; and when their minds take in the contrast between the respect given to English women and their own imprisoned and degraded condition, even they wonder at the difference. Then comes the opportunity of pointing out the influence of the pure, loving religion of Jesus.

'In the city of Peshawur lives a prince, who, belonging to the royal family of Cabul (*i.e.* the family which reigned there many years before the present race of Ameers was in existence), has, in addition to his high rank, a good position and a certain amount of wealth. Some little time ago we were grieved to find that he was exerting his influence against us. We had a comparatively wide field for work amongst those who claim royal descent. Although we felt that the very opposition was a sign that the enemy of mankind thought it worth his while to interfere with the work, it was sad to find three or four houses closed, and various excuses sent, until it was

impossible to help knowing that visits were not desired.

'In one Zenana, which has been visited for many years, there is a bright little Bibi (also of the royal family), who has had lessons in Urdu and Persian for some time. Visits seemed always welcome, but from the very first I noticed her scornful look and indifferent manner when the Testament was produced or any allusion made to Christ. Although she never actually refused to listen, as some do, it became increasingly difficult to find opportunities of speaking to her. Last November she asked me to teach her fancy-work, and as I knew that she and her husband, who was with the Boundary Commission, were attached to each other, I suggested her working some slippers to welcome him on his return. She caught at the idea with delight. A pair of commenced slippers came from the treasures sent out by Miss Cockle; and I often received messages asking me to go in and see how the work was progressing. I found that she listened more willingly whilst busily engaged over the cross-stitch, and altogether she became more really friendly than before.

'One day she said to me, "Miss Sahib, the prince commanded me to leave off learning from your teacher, and not to see you when you came; but I told him that I was not his slave to obey his order, that you *should* come here, and that my husband said in his letters that he was glad I was still learning to read." How my heart rejoiced! Those who understand the dependent position of Mohammedan women will easily comprehend the difficulties involved in such an assumption of independence, and value it accordingly.

'As it was necessary that the school treat should take place early in the year, Miss Mitcheson kindly arranged and superintended the proceedings. The schoolroom was prettily decorated with palms, etc., and it all went off very well. The children thoroughly en-

joyed themselves, and the visitors were much pleased, one lady remarking that it was the prettiest sight she had seen in India. The elder girls received a chuddah and bag with scissors; the second-class Mohammedan school, print jackets; the second-class Hindu school, bag containing a housewife; the little ones in both schools, a bag and doll.

'In connection with the jackets, I must mention that there was such a large overplus of bags sent out, thanks to the kindness of friends, that Miss Mitcheson set a durzie to work, to make the large ones which matched into jackets, and very much they were appreciated.

'We would take this opportunity of thanking most gratefully Miss Bois and others who kindly sent out through Miss Cockle bags, chuddahs, beads, etc. The pretty dolls were much admired. The sofa-cushion for our own use, and the books from Mrs. Weitbrecht and other friends, gave us much pleasure. May I suggest, in case any kind donors are likely to remember Peshawur this year, that we should much like to give jackets instead of bags? Two yards of print will make a jacket, and of course bright colours are preferable.

'The numbers in the Hindu school have fluctuated considerably during the past year owing to the frequent marriages, which, perhaps, take away most promising pupils; but they now stand at 44. The average attendance in the Mohammedan School has been slightly higher. Many new *little* scholars have been brought in by the old women who fetch them from their homes; but these have more than once been withdrawn, the fathers saying that they did not wish their children to become Christians. The elder girls have attended steadily, and, judging from the results of the fortnightly examinations, seem to be making more progress. Three out of the four will probably leave school this hot weather, as they are too old to remain longer

out of purdah, but two of them, at least, will receive daily lessons from the Zenana teachers afterwards.

'In conclusion, I would ask that those who take an interest in Zenana Mission work will remember Peshawur in their prayers, not only asking that the present labourers in this corner of the vineyard may be led by the Holy Spirit, and take Christ with them wherever they go, but also that the seed sown by former workers may spring up and bring forth fruit. We have plain evidence that three women, who have been under Christian

teaching for many years, have received the Saviour into their hearts—only their courage quails at the thought of an open confession. Living in a Christian country, it is not easy to realise how much is involved in the word "baptism" as it sounds upon Mohammedan ears—persecution, even death, likely to follow. Oh that these poor women and many others in the future may know what it is to be "strong in the Lord and the power of His might!"

M. PHILLIPS.

'PESHAWUR CITY,
4th April 1886.'

3. KLARKABAD.

FROM OUR PUNJAB REPORT, 1886.

'Our chief work here is among the Christians. Besides the school for our orphan boys, which Christian boys also attend, we have a girls' school with 15 girls. At present half of them are rather small; most of the big girls have been married, or have left the place with their parents on account of the poor out-turn of the spring crops. During the first years of our being here I had much difficulty in making the girls come to school regularly; the mothers always found excuses, and some of them were even afraid that we should beat the girls. This is quite changed now. The children come quite regularly, and most of them even with pleasure; and if there is urgent work in the house or in the fields, the mothers generally come themselves and ask leave for their children.

'The Christian as well as the Mohammedan houses in the village are visited by the Bible-woman and myself, and

we go also to the next villages during the cold weather. We have always been received kindly, and on the whole the women listen very well, though it is a very strange thing for them to hear or think about heavenly things, as, perhaps, they have never thought about them before.

'Sometimes we have also to deal with much superstition. Every time we go to the villages we take some medicines with us; that often opens the hearts and the houses.

'Each Wednesday we have a Bible-reading with the women in the girls' school, where we also sing and pray together.

'The field is large, and much more could be done in it if I were stronger. Therefore we hope and pray that for this place also some ladies may be sent to help to lighten the darkness, that the desert may become a garden of our God.

A. B.'

4. KANGRA.

FROM OUR PUNJAB REPORT, 1886.

'The work of the C.E.Z.M. Society at Kangra was under the management of Mrs. and Miss Reuther till the beginning of July, when, as a temporary measure, I was appointed to take charge

of the Kangra Mission. The work has gone on in much the same way as during the incumbency of Mrs. Reuther, excepting of course the part specially taken by Miss Reuther. Mrs. Briggs

has been twice to Kangra—once for five days, and then for twelve days—and visited all the houses where instruction is given by the Bible-woman. Miss Briggs has also twice visited Kangra, and seen something of the work carried on in the town.

‘I examined the girls’ school in the Mission compound in one subject or another almost every week since I assumed charge of the Mission. The average number on the rolls for the year has been about 30. S. and her assistant have worked well, and brought the children on nicely. Religious instruction has a prominent place in this school. The “pice system” prevails, which I consider a very serious disadvantage; but S. thinks that the school would collapse altogether if pice were not given. The pice paid to the

different classes have been reduced considerably, with the result that the number in attendance has slightly fallen off.

‘Mrs. Briggs, who has had considerable experience in girls’ schools and Zenana work, is of opinion that, under judicious and energetic management, Kangra and its neighbourhood might be worked with good effect. As might be expected after the labours of Mrs. and Miss Reuther, she found easy access to a number of better-class families. At this distance, of course, she cannot do all that should or might be done for the women of Kangra, but we will endeavour to maintain the work, and prevent it from collapsing till the place gets a resident missionary.

‘W. B.’

5. KARACHI.

The last words of the last report from Karachi, July-August 1884, were a plea for reinforcements from home, and an earnest wish for more workers, more work, and more native Christians. Miss Condon has been transferred from Calcutta to this station. At present the important work of surveying the ground and planning for the future falls to her share. Her report would raise the expectation of finding good soil which has been allowed to lie fallow.

Miss Carey, who went to India last November, gives the first impressions of her field of labour.

MISS CONDON’S REPORT.

‘As it is only four months since we arrived in Karachi, I fear I must write of what has *to be*, rather than of what has been done; for necessarily up to the present our work has been almost wholly preparatory.

‘Miss Carey gives all her time to the study of Sindhi and the supervision of the Sindhi Girls’ School. I devote mine to Gugerati, as far as various other duties will permit. Sanscrit, being the parent of Gugerati, as well as Bengali, gives them a strong family likeness, which decreases the difficulty after having studied the

latter; and I hope, before very long, to make myself sufficiently well understood to be able to begin a little Zenana visiting.

‘Outside the Zenanas, Urdu, of a very mixed kind, is the universal medium for business and conversation; so that we have not the advantage of hearing either Sindhi or Gugerati spoken, though both are essential for our work. The native population of Karachi is large, and includes communities of various peoples, all speaking different languages. There are Tamils, Parsees, Mohammedans, Gu-

geratis, and others, besides Sindhis. A great number of the better class of Sindh proper speak English, and are as educated and enlightened as any in other large centres.

'They have a literary society, and lectures are given weekly in their large hall on Science, History, Travel, etc., by both European and native gentlemen. There is also a Reform Association, which lately resolved, amongst other forward movements, to promote the education of the female members of their families by every means in their power. Except with regard to schools for very little girls, it is not very apparent how this is to be carried out, as there are no teachers, Christian or otherwise, to go into the Zenanas.

'The men have advanced with the age, for they have all the advantages of good schools, those of the C.M.S. more especially, where the Word of God is taught, and the moral standard of the young men raised. There has been no similar effort amongst the women, who consequently remain in all their primitive ignorance and superstition, bound firmly as ever with the iron chain of Caste, and, even in the matter of education, very much where they were a century ago. It is needless to say that their home influence is very strong, and largely counteracts the good done in the schools.

'There is a great work before us here, and in the Lord's strength we mean to do it, up to the measure of our ability. We are bound to make every effort to reach the thousands who "sit in darkness" in Karachi, and take them the light of the Gospel, for ours is the only Zenana Mission in the province.

'We should have little difficulty in gathering the little girls into schools, and through them we could get an entrance into the Zenanas; but in order to do this we need a large staff of native helpers. Those who belong to the country can speak the language, or quickly learn it. Herein lies our difficulty: they are not ready to our

hand here as in Calcutta. We shall have to find the material first, and afterwards shape it. I have tried in all directions, and failed to find even one Christian Sindhi teacher, nor is there a prospect of one, either in the near or distant future, unless we train her for ourselves. Our minds seemed to be guided in this direction, and, after much prayerful consideration, we decided that if two suitable girls could be found, we would train them in our house.

'Mr. Shirt helped us by sending very speedily two girls from Sukkur. They have been with us now two months, and I am on the whole very well satisfied with them. The elder learns Sindhi, the younger Gugerati, and both are promising. I have to give them lessons in English daily, and look after them generally, which is rather a tax on my time, and a great hindrance to my own study. I think, however, it will quite repay the labour, and I look forward hopefully to this first effort of the kind in Sindhi proving a success. It may be, that, after a time, it will develop into larger proportions.

'I have succeeded in engaging a Gugerati teacher, of whom I heard in a most unexpected way. She is very highly recommended by the missionaries, with whom she has been for years, and will, I hope, arrive from Surat the first week in April. When she comes we shall (D.V.) open a Gugerati school, and perhaps some Zenanas; and I shall feel then as if we were really started. New work is always a little uphill, but we are much encouraged, for we have had manifest answers to prayer. We know many remember us at the Throne of Grace; and we receive such kindly help and counsel, and care and consideration for our comfort, that our hearts and hands are strengthened, and we look forward hopefully to work for the Lord here.

'Two weeks ago we had the pleasure of meeting all the members of the Sindh Conference. One evening dur-

ing their stay a very interesting missionary meeting was held in the Frere Hall. We greatly enjoyed Mr. Shirt's address on Quetta, in connection with the new mission about to be opened there, and Mr. Redman's account of missionary tours in Sindh.

'In May we propose (D.V.) to have the annual sale of fancy-work, and hope to realise funds which will now be much needed. We would ask those who are interested in Karachi to remember that we shall need, and be

very grateful for, dolls, work-bags, jackets, etc., as prizes or presents for our school-children. We should also be very glad of some texts in Sindhi, Gugerati, and Urdu, and good-sized pictures illustrating Scripture subjects. If we are spared until next year, I hope to be able to write of more than preparatory work and to give a good account of the talents committed to our charge.

M. F. CONDON.

'KARACHI, March 30th, 1886.'

MISS CAREY'S REPORT.

'If I were to send a report this year of what I have been doing since we reached Karachi, I am afraid it would contain a rather uninteresting repetition of "munshi," "copy-book," and "grammar." But it may interest those at home to hear a few first impressions of India, and of the work which I am hoping soon to take up.

'We arrived in Karachi on the 21st of November, and were soon settled down in our new home. Shortly after our arrival, we paid a visit to the little school for Hindu girls; and I was delighted to find that I was to learn Sindhi, and to take them under my special care. It does not take long to get acquainted with children, even without the use of one's tongue; and we have managed to get upon a very friendly footing with one another, though even now we can do very little in the way of conversation. I was quite surprised to find the children so bright and intelligent, as I had an impression that Indian children were stolid and unchildlike. These seem to me very like English children in their ways.

'There are the same *types* as you would find in a school at home: the quick, bustling, useful girl, who loves to take a class of the little ones under her not very gentle command; then the quiet affectionate ones, who are always ready to pick up the fallen pencil or book, and keep close to the "Madam Sahib;" and some of the

eight- or nine-year-old ones have just the little motherly ways of many of our English cottage girls. I sometimes forget that they are not my own Sunday-school children; and it would be very difficult not to get quite as fond of these small brown faces as of the fairer ones at home.

'Very pretty little faces they are, too; with *such* dark eyes, and long eyelashes. I could wish they were cleaner, poor little dears! but we will hope that they will learn to value soap and water as they advance in knowledge. The elder girls write and read nicely, make progress with arithmetic, and can point out places in the map of India very quickly, while there are new ones who have only just begun to be initiated into the mysteries of "Alif Be." I can do nothing as yet but try to keep the texts which Mrs. Ball taught them fresh in their memory, by making them repeat them, and I am teaching them new ones to illustrate the *Wordless Book*, which I have found very useful.

'The other day, when the old school-master had to go away for some days on account of his daughter's death, as they had just had holidays, we did not close the school, but the elder girls taught themselves and the little ones. I went down as often as I could, and always found them swaying to and fro, and learning their lessons, in a way which would have put many a School-Board-watched English child

to shame ; while the old woman who takes them to and from school sat on the ground in the midst doing duenna !

‘ I generally visit the school twice a week. I do not like to spare more time from my language yet. One day I give a working lesson, and am showing them how to do cross-stitch. I fancy the big girls must have learned from Mrs. Ball, as they do it very well indeed, and the little ones are quick in learning. Another day my munshi goes to examine the children, and I have the benefit of using him as an interpreter, which enables me to talk to them a little about the texts they are learning. I should be so glad of some large simple Scripture pictures, such as “ Christ blessing little Children,” or “ The Good Shepherd ;” also texts, to hang on the walls of the school. I am sure it is a great thing to let them get God’s Word well into their *minds*, and we can trust that it will then find its way into their *hearts*. It is very nice to hear truths, which “ sages would have died to learn,” coming from these little heathen lips ; and I often think, “ Here are a little company of the future mothers of Sindh, who, at least, will not be prejudiced against Christianity.”

‘ But we hope and pray for still greater things. How wonderfully God is opening the hearts of children in our own land to receive Christ as their Saviour, and to give their fresh young

lives to Him ! Will you not join us in asking that He may do the same for India’s little ones ? I hope to begin Zenana work by visiting the mothers of the children, as soon as I can speak to them. I went to one house the other day, but the father spoke English, which made it easy. He was very polite, and hoped I would often go to see his wife. I think they will all be glad to see me when I can go.

‘ I do not think I can close this letter without saying with what great pleasure I look back on the year spent at Mildmay, and how fully I can give the testimony, of one who has tried it, to the usefulness of “ The Willows.” It is so nice to know how many earnest Christians we have left behind us there, who are constantly holding up our hands by prayer, while it is a great pleasure also to have brought so many real friends with us to this strange land.

‘ The Hindustani I learned has been such a help, although that is not the language I am now learning. The grammar is much the same, and many of the words and sounds are exactly alike. And when, for these reasons, and many, many others, I say, “ Thank God for Mildmay,” I know I am only echoing the sentiments of all who were “ dismissed ” from its noble Conference Hall last November.

‘ BLANCHE BRENTON CAREY.

‘ KARACHI, March 27, 1886.’

6. HYDERABAD.

Miss Bloomer, who was formerly stationed at Jandiala, now sends her first report from Hyderabad. She has naturally more to say of present and future prospects than of past work. There is no question about the need of earnest Christian work. We may echo the wish of a C.M.S. missionary for the time ‘ when even this spiritually barren wilderness of Sindh shall be full of the “ knowledge of the Lord,” and her sons and daughters living stones in the temple of our God.’

MISS BLOOMER’S REPORT.

‘ The motto of this my first report is truly “ thanksgiving to our God.” He has indeed done great things for me ; especially would I thank Him

for restored health and power to work for Him.

'I have really very little actual mission-work to report yet, as nearly all the time since I arrived at Hyderabad, on November 25, has been given to studying Sindhi, in which my slight knowledge of Hindustani helped me greatly.

'From January 27 to March 9, during Mrs. Redman's absence in Amritsar, where she had gone to recruit her strength before the hot weather, I had charge of the C.M.S. Girls' School, and gave lessons in Scripture, geography, and arithmetic, to the girls of the fifth and sixth standards, and in sewing, to all. The children were very much amused at first at my Sindhi, but Menghi, the head girl in the sixth form, seemed to grasp the meaning of what I said, and then she would explain to the others. Some of them are such bright children, and answer so intelligently that it is a real pleasure to teach them.

'Since Mrs. Redman's return I have given more time again to studying, and have only taken the sewing-class in school. I have just commenced a daily

Bible-reading with the servants, for which I would ask the earnest prayers of sympathising friends at home, that I may have wisdom in teaching them, and that their hearts may be opened to receive the truth. Two of them are Mussulmans and three Hindus. On Sunday afternoons I have a class for the children of the native Christians, while Mrs. Redman has one with the women, after which we all meet to sing hymns and bhajans.

'Through the kindness of a lady at Cambridge, we are hoping to have a Bible-woman, with whom I can do regular Zenana visiting, and so read with some of the women who have long been asking for some one to visit them.

'For all the work that is going on, and for all we hope soon to begin, I would ask earnest prayer; and for myself, that I may have grace and wisdom from on high, and be guided in every detail, so that no hindrance to the work of bringing souls to Christ should accrue from any want of judgment.

'PHEBE C. BLOOMER.

'HYDERABAD, SINDH,
'27th March, 1886.'

Our Sixth Anniversary.



OUR Sixth Anniversary has come and gone, leaving, we trust, many useful results. Interest quickened, friendships strengthened, and the sympathy amongst the band of home workers deepened; for this year, besides the Annual Meeting, there has been a Conference of Association Secretaries and kind helpers in deputation work. Throughout the week favourable weather was added to other mercies, and cloudless days seemed in keeping with the happy spirit that prevailed.

The proceedings began with a social meeting at 5 Maresfield Gardens, on Wednesday, May 5th, when many friends had the pleasure of welcoming Miss Good, and hearing news of Barrackpore, where she is the senior missionary. The retrospect of eighteen years of work at this station offers most encouraging signs of advancement. A glimpse into the Converts' Home, which was opened five years ago, brought to view women whose

history could hardly fail to attract sympathy and admiration. The very necessity for its existence witnesses that there are converts who are homeless for Jesus Christ's sake. The story of a young mother, who was enabled to resist every inducement to give up her Saviour, even the half promise of sending her to England—the bright unknown island—and of others willing to endure persecution, brings forward the reality of our religion, and the truth that God's strength is made perfect in weakness.

The Rev. H. U. Weitbrecht also was present, and kindly gave some of his experience of C.E.Z.M.S. work at Batala and the neighbouring villages.

The Rev. Henry Sharpe gave an address on Psalm lvi. 10, 13. He urged those who were looking forward to the following day of Conference to see that there should be no cloud between themselves and God. The blessing to the whole body of workers must begin by the individual consecration of each one to His service.

On Thursday, May 6th, the Conference took place. The general results of the Associations were read by Mr. Stuart. In spite of the agricultural depression, especially in northern counties, which threatened to affect the funds, they have as a whole increased. The growth of the Association income has been as follows: 1880-81, £11,237; 1881-82, £13,500; 1882-83, £15,143; 1883-84, £17,368; 1884-85, £18,724, including £782 capital; 1885-86, £18,885, including £232 capital.

Interesting reports were read by the association secretaries of work in their several counties, and papers were read by Mrs. C. C. Babington and Mrs. Greaves.

The *Anniversary Meeting* was held at Prince's Hall, Piccadilly, on Friday, May 7th, at 11 o'clock. The Right Rev. the Bishop of Exeter took the Chair, which the late Earl of Chichester had consented to occupy. The platform was well filled with clergymen and laymen, but general regret was felt at the absence of the Chairman of our Committee, Major-General Sir William Hill, and of the Vice-chairman, Major-General F. T. Haig.

The BISHOP, in his opening speech, said that the C.E.Z.M.S. had been called the 'missing link,' and as the worth of a chain depends mainly on each link being of equal strength, for the sake of Missions, it must be fortified. He enumerated some of the instances given in Scripture of woman's influence, from Eve to the women mentioned in the Epistles, and added, that if the Acts of the Apostles was the Church's Handbook, she cannot fail to that the ministry of women is

essential. The 16th chapter of Romans might be compared to the scene through the glass window of a hive of bees—a community of women, all activity. As there could be no doubt that the work of women was recognised in Scripture as a link, as important as any, in the chain of God's providence, we are bound to acknowledge the claims of this Society, which had been called 'the little sister of the C.M.S.'

The following is the report :—

PART I.—GENERAL STATEMENT.

Your Committee present their Report with feelings of thankfulness, hope, and responsibility.

They do well indeed to be *thankful*. Never before have there been so many 'tokens for good' in one short year. The grounds for *hope*, too, it will be seen, are manifold. Never before had our field appeared so 'white already to harvest.' But the sense of *responsibility* is deep to-day. For hearts of sympathy at home do not seem to be opening as fast as do the doors of opportunity abroad. The Committee desire to impress on all their friends that if the great work set before them is to be overtaken, there must be more prayer, more faith, more thought, more personal endeavour, more willing offerings than heretofore.

They will first briefly name a few chief matters in their past year's progress :—

1. God's goodness in raising up our revered and beloved missionary, Miss Tucker (A.L.O.E.), from what seemed to be a bed of death, claims our special praise. On the 10th of December she was stricken down. On Christmas Day the Lord's Supper was received in the sick-room by many who (says one who was there) 'knew not whether it would be the last time on earth for one who seemed to be called up higher.' But the Lord, in answer to many prayers, has raised her up ; and those only who know what this, His servant, is to our work, can appreciate the greatness of the deliverance.

2. Another noteworthy event has been the baptism at Barrackpore of a woman of respectable caste, who, in spite of all the opposition of Brahmins and others, was enabled to return at once after the service to her own home, and resume her place in the household. This is a most unusual circumstance. She has since been faithfully witnessing for Christ, the only Christian woman in the village,

and with this result, that her two sons—one in early manhood—have since been also baptised. It is quite impossible to estimate the effect which the recurrence, with any frequency, of a case like this would have on the spread of the Gospel in Indian homes. To God be all the praise !

3. A third marked feature in the year's work has been *the increasing power of the Word of God in India*. The detailed portion of the Report will give many proofs of this. At Trichur, for example, there has been a remarkable awakening, 'a wave of blessing,' the result of which has been that many nominal Christians have been brought to light and liberty, and many precious souls brought out of heathen darkness, and emboldened to confess Christ in baptism, even though it has cost them their all. At Fatigurh again, in the Panjab, there has been a like movement, with more than 100 baptisms, among the sweeper class referred to in Miss Tucker's last report. Of this, doubtless, Dr. Weitbrecht, whom we now heartily welcome, will himself speak ; but Miss Tucker says of it : 'It has generally been one sheaf at a time ; never till this week have we been blessed with such a wain-load.'

4. On all sides there has been during the year *an increased readiness to hear the Gospel*. 'Hindu public opinion is supporting us where once it opposed.' Caste prejudice is breaking down. In one case a Hindu father's name is registered as a witness of his adult daughter's baptism—at which Hindu school-girls look on from behind a purdah. When our newly-formed 'Widows' Training Class' is taken out for ten days' experience in actual Evangelistic work, we are told that everywhere the workers were '*warmly welcomed*.' Nearly 200 women were assembled on one occasion, most of whom had never heard the Saviour's name before ; so that, to quote the words of our Calcutta Committee in their Annual Report : 'it is possible for us to do

easily now what twenty years ago seemed an almost hopelessly difficult task.'

5. The development of *Female Evangelisation* has been another marked feature in the year's work. In addition to our Village Missions proper in the Panjab, the Nuddea district, and in North Tinnevely, we find that this year direct Evangelistic effort enters far more largely into the programmes of our several Stations than ever before. While the ordinary work of Zenana visiting, school superintendence, control of native agents, etc. has gone on with increasing vigour, we read of most important itinerating work being done in addition thereto. The journals of Miss Dawe, Miss Gore, Miss Collison, Miss Dewar, and others, refer to this. Miss Tucker's own words shall tell of her share in it:—

'One of the most noticeable features of the year is the *commencement in this district of a small Village Mission to women*. More than sixty villages have been visited this year. In by far the greater number it has been merely a breaking up of the first sod. When this is done by a lady of rank in commencing some new railway line, there is a good deal of *éclat*; a silver instrument is used, a gaily dressed company assembles, and newspapers report the event. What a contrast to the solitary missionary, sun-topi on head and umbrella in hand, emerging out of her little *doli* to enter some mud-built village in weariness and weakness to break the first sod? But her instrument—God's Word—is of gold. The line to be commenced in faith is the line that leads towards Heaven. We see not the passengers yet, but the Lord can transform the throng of ill-clad, uneducated, staring rustics into pilgrims bound for the Home of the Blessed.'

6. The year, too, has presented many evidences that, as with the 'Children of the East' in Gideon's day, so now, there is a *deep-seated conviction* that the cake of barley

bread which has fallen into the camp of Mohammedanism and Hinduism will overthrow the tent—that the sword of the Lord and of Gideon will in the end prevail. An Urdu tract, circulated in the Panjab among the Mohammedan community, complains that our 'Mission Schools are filled with Mohammedan children. There is scarce a lane, a street, a house, where the effect of these schools is not seen. The evil is spreading rapidly everywhere.'

7. Many *new calls* have during the year appealed to the Committee. The claims of stations in India as yet unoccupied—the deep need of some special agency to reach and to raise the native Christian women—the wants of China, Japan, Ceylon,—all these have in some way been before us, and the appeal in each case was urgent indeed. But the cry for reinforcement has appeared more urgent still. It has come from honoured workers struggling against over-pressure; and the vast majority, all but two, of the thirteen new missionaries who have gone out during the year, went to reinforce existing stations. Of these two exceptions, one went to Hyderabad, in Sindh, and the other to Dummaguden, in the Godavery district. Since then, two other calls have come which could not be denied. One an urgent appeal from the Bishop of Madras and our local committee, that we should occupy the important Hill Station of Ootacamund; the other, from the Japan C. M. Conference, that, in accordance with the express desire of the late Bishop Poole, we should undertake work in Japan.

8. We are thankful to report a net increase during the year of twelve in our missionaries in home connection, who now number 79. We have, besides, 51 assistant missionaries and 316 native helpers,—a staff in all of 446.

9. As regards *Funds*, your Committee are thankful to report an increase of £649 on their General Fund,

which has, this year, for the first time, exceeded £21,000. Their balance-sheet is, in brief, as follows :—

RECEIPTS.	
Balances brought forward, . . .	£3,319 12 6
General Fund,	21,374 12 5
Capital Fund,	303 4 3
	<hr/>
	£24,997 9 2
EXPENDITURE.	
Foreign,	£18,293 9 1
Home,	3,717 8 5
Balances,	2,986 11 8
	<hr/>
	£24,997 9 2

The Foreign Expenditure shows an increase of £751, 18s. The Home Expenditure a decrease of £120, making, with the decrease of £248 reported last year, a total reduction on Home Expenditure of £360 in two years.

Besides this, a sum equivalent to £4500 has been raised and expended in the Missions, as compared with £4200 in the year before.

Our friends are particularly asked to notice that these figures show that the expenditure of the past year has exceeded the income by £600. What does this mean? It does NOT mean debt. Of that our Finance Committee take good care. For this year the balance in hand more than covers the deficit. But it *does* mean cutting down the estimates for 1887. It *does* mean reduction when we want expansion. It *does* mean saying No in many cases when, for the work's sake, we ought to say Yes. Already the word has gone forth that the estimates for next year must be framed according to the income of this. Will none of our friends intervene to avert this?

10. For, in addition to all our new openings, our old *Educational Work* has, during the year, become more and more important. Under the new regulations the facilities for maintaining girls' schools are increased, both as regards liberty of teaching and grants in aid.

The General Council on Education

in India, in their fifth and final Report just issued, say :—

‘They are of opinion that a great part of the strength of religious societies should in future be devoted to the education of females. . . . It was to missionary societies that female education owed its origin and impulse. . . . They need not dwell on the importance of a high moral and religious education of the females of India for the future of our Indian Empire. But *what gives us the more confidence in recommending a great increase of girls' schools, is the decided preference of the natives for those conducted by missionaries, over those managed by the Government, or even by themselves.* Not only are the old prejudices against the education of their females greatly removed, but they express a decided preference for religious teaching in the case of girls, even though it be that of Christianity, the beauty and purity of which many of them now appreciate. Some of the native witnesses before the late Commission said in substance, Our boys may do without religion, our girls cannot.’

With a view to this so rapidly expanding work, the Committee earnestly appeal for a large increase both of means and workers.

11. Some thirteen *additional ladies* will, it is hoped, be sent out in the autumn, the majority of them go forth either at their own charges or at the cost of private friends. We very thankfully acknowledge God's goodness to us in this matter. The Committee still continue to avail themselves, by Mrs. Pennefather's kind permission, of her Training Home at ‘The Willows,’ Stoke Newington. One of our missionaries writes regarding it :—

‘I do not think I can close this letter without saying with what great pleasure I look back on the year spent at Mildmay, and how fully I can give the testimony of one who has tried it to the usefulness of “The Willows.” It is so helpful to know how many earnest Christians we have left be-

hind us there who are constantly holding up our hands by prayer, while it is a great pleasure also to have brought so many real friends with us to this strange land. The Hindustani I learned has been such a help. Although that is not the language I am now learning, the grammar is much the same, and many of the words and sounds are exactly alike. And when for these reasons, and many, many others, I say, "I thank God for Mildmay," I know I am only echoing the sentiments of all who were sent forth with me last November.'

The Committee note with satisfaction that at the language examination for the Panjab, at which missionaries of different societies, and of both sexes, were examined, the first four places were taken by missionaries of our society.

12. Looking beyond the limits of their own special agencies, the Committee have followed with the deepest interest the development of '*the Countess of Dufferin's Fund*.' However rashly and ignorantly some may have spoken regarding missionary medical work, they rejoice that Her Excellency has, while maintaining for her own scheme an unsectarian character, continually recognised Medical Missions in the frankest and most generous way. In her recent article in the *Asiatic Quarterly Review*, she speaks of them as 'almost the only organisation for medical relief for the women of the country which exists, and is already in working order.' The article goes on—

'Scattered over various parts of the country there are missionary ladies, with dispensaries, or small hospitals, doing an immense amount of excellent medical work, and ready to do more if only they had the money necessary for enlarging the field of their labours. These little dispensaries, and the doctors already there, speaking the language, having acquired the confidence of the people, with that religious and self-sacrificing spirit in their hearts which enables them to work for the

good of others, would have been of the greatest possible service to us.'

But this, she proceeds to explain, the unsectarian character of her scheme forbids. Later on, in the same article, she mentions with kind appreciation, our missionary, Miss Hewlett, as the only lady who has successfully compassed the training, in considerable numbers, of native midwives, which she describes as 'a most urgent need.'

Your Committee heartily rejoice in every endeavour to ameliorate the condition of the women of the East, whose influence they are seeking to enlist in the spread of the Redeemer's kingdom.

The Committee desire to offer their respectful tribute to the memory of the venerable Earl of Chichester, the late President of the Church Missionary Society. He had kindly promised to take the chair at our meeting to-day, as he did last year, but the Lord has, in ripeness of age, called him to his rest. May many be raised up to imitate his zeal in the cause of Christian missions!

Our thanks are due to many valued friends and helpers who are more particularly mentioned in the second portion of the report. But in a special manner the Committee once again acknowledge their constant obligations to the Church Missionary Society, and to the several members of its Executive. The cordial and ungrudging appreciation by that noble Society of our humble efforts, and of the unobtrusive labours of our missionary band, continually cheers the heart and stimulates the efforts of your Committee.

And now this brief summary must close. We are living in remarkable days. The upheavings which are going on around—political, social, commercial, ecclesiastical—engross men's thoughts, and distract their minds, so that only a few seem to realise what is in truth the most conspicuous feature of our times—the triumphs of the Cross of Christ. Doubtless the conflict is thickening, doubtless the powers of evil are waxing bold; but the forces of the Lord are marshalling too, and the

Captain of His host will lead us on to victory. That it is our privilege as British Christians to take a leading part in this world-wide campaign, who can doubt? That the extent and influence of the British Empire is the most striking political phenomenon of our day, few will question. To English women especially our work appeals. May many a Deborah be found amongst them to rally the hosts of Christian sisters to the fight. 'Hath not the Lord God of Israel commanded? Up, for this is the day in which the Lord hath delivered thine enemies into thine hand. Is not the Lord gone out before thee?'

PART II.—DETAILS.

A. NORTH INDIA MISSIONS.

1. *Calcutta.*—(a) The *Normal School* has sent forth 9 girls into the Mission field during the year—4 from the Normal Class, and 5 from the *Native Training Class*. Two of the Normal Class pupils have passed the Government Middle Scholarship examination.

At the anniversary gathering, on January 22, 1886, the Bishop of Calcutta presided, and the prizes were distributed by the Countess of Dufferin.

Miss Hunt has been cheered by the addition of a large room to the School Buildings, which affords sleeping accommodation on an upper story—an important matter in Bengal—sufficient for the whole of the Training Class. There is now in that Class a convert 'whose husband, although not himself a Christian, allows her to come daily to learn with the students.' Miss Hunt has received the following encouraging letter from a Hindu gentleman, whose daughters were pupils in our *Central School*:—

'CALCUTTA, 79 MANICKTOLLA ST.,
'15th December 1885.

'To the Superintendent to the Church of England Zenana Missionary Society's Normal School.

'MADAM,—Accept my thanks for

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imparting good education to my daughters Nolinee and Nero. As long as I shall live I shall remember with gratitude the large-hearted charity of your noble Institution. As a memento of my lively interest in your School I beg to enclose a currency note of ten Rupees, to be applied by you in buying prizes for the girls of your School.—With sincere regards, I remain, yours obediently, KEDAR NAUTH DUTT.'

(b) The *Bengali* branch of the work has grown. There are now 5 Assistant Missionaries, 1 Native Bible-woman, 30 Native Teachers, and 2 Pupil-Teachers. During the year 172 pupils have been taught in 136 Zenanas and 692 pupils in the 12 Schools. Miss Highton has been cheered by the baptism of a pupil at Arndul. She was the wife of a former convert. When some three years ago her husband was baptised she left him and returned to her father, a Hindu. Now, however, after careful teaching, she has been baptised and her two children with her. Her Hindu father gave his full consent, attended the service, and allowed his name to be entered on the register as a witness. These are the first baptisms which have taken place at Arndul. An interesting fact connected with this work is that there are between 100 and 200 women who receive Bible instruction without any secular teaching. In a paper read by Miss M. Highton at a Drawing-Room meeting lately held at the Bishop's Palace, Calcutta, are the following weighty words, which your Committee desire to emphasise:—

'In the Schools lies, I think, our hope for the future of the women of India, for though the girls leave school to be married at nine or ten years of age, the seed sown in their hearts must, in many cases, result in the conversion of souls; and in cases where this large measure of blessing may not be vouchsafed, children who have been brought under Christian influence and instruction cannot grow

up ignorant and bigoted women, such as their grandmothers, and, in many instances, their mothers are, or have been.'

(c) Despite the difficulties which surround our *Mohammedan Work*, Miss S. Mulvany has had 105 Zenana pupils under instruction during the year. There is, she says, 'a large and ever-increasing opening. We have often to refuse to take up a new house at once, and were we a larger staff we might develop much more work.' It is, however, almost impossible to persuade the Mussulmans to send their daughters to school. Nevertheless the Matya Burj School, opened in 1884 with its 15 to 20 pupils, is not only holding its ground, but improving.

2. *Barrackpore*.—Your Committee have had the satisfaction of welcoming Miss Good home on a short furlough, and they desire to record their thankfulness to God for the work at Barrackpore. The baptism of Shoshi has been referred to in Part I. of this Report; but it is not there stated that *for ten years* she had been under instruction. 'Cast thy bread upon the waters, and thou shalt find it *after many days*' (Eccles. xii. 1).

During the year there have been 10 women in the *Converts' Home*. Of these, one has left to join her husband, and has since been baptised, while another has begun work with Miss Collisson at Krishnagur.

Of the 12 Schools at Barrackpore one is for Christian children. This was last year visited by Lady Dufferin, by whom its pupils have since been kindly remembered. There are upwards of 300 children in the Schools. The native teachers number 20.

Miss Sandys went last June to Chupra to superintend the Widows' Training Class in the absence of Mrs. Parsons. Speaking of the Barrackpore work, she says: I trust all our friends will pray that the Holy Spirit may rest on every member of our two large households.'

3. *Burdwan*.—Miss Mulvany has

had 'abundant cause for praise' during the past year. She calls special attention to the excellent work of the two Bible-women. She speaks of a large increase in Church attendance and of a growth in consistency among the Christian converts, but she pleads for more spiritual work among the native Christian women and girls. Miss Mulvany agrees with Miss Good as to the great importance of maintaining our school work in the highest state of efficiency, notwithstanding the growth of female evangelisation. She says:—

'Our Schools are our greatest and most important centres of influence and work in this place. We have access through the children to the parents, and are kindly received in some hundred houses. They feel we are their true friends. I have observed, of late, the personal interest and care the mothers have begun to take in their children's education. . . . The moral and spiritual training and teaching is never lost sight of by our teachers; the influence on the children's conduct is very marked. I especially notice the improvement in truthfulness, honesty, and uprightness.'

Miss Gore has also had much blessing on her work. Her three weeks camping out in the Nuddea district with Mr. and Mrs. Williams refreshed her much; and 'The waft of cool air' which she herself enjoyed has, through the pages of *India's Women* (v. 177), done us good at home. She tells of 'a missionary prayer-meeting with our helpers every Monday morning. It is a blessed hour as week by week we open our work with prayer and praise and God's Word.'

Pastor Rudra has helped our work heartily. 'He feels,' says Miss Mulvany, 'very strongly that the more our two societies, the Church Missionary Society and the Church of England Zenana Missionary Society, work hand in hand in our different stations, the stronger, more lasting, and more extensive will the work become.'

4. *Krishnagur*.—We are thankful to report Miss Collisson's return to this important station. In her absence Miss Dawe has kept the work well together. A sixth School has been opened, and the number of Zenanas considerably increased, and is only limited by want of workers. The Committee direct special attention to these words in Miss Dawe's report, '*We are constantly invited to fresh houses, which we are not able to open, our time being already so fully occupied.*' Miss Dawe says in regard to our Schools, 'I feel more strongly than ever that they are, perhaps, our chief and best means of evangelising the women of India.'

Here is an illustration of Zenana work:—

'Another pupil always welcomes me very warmly, and there are generally several women gathered in her house to listen to the Bible message. When I had been prevented one week from going there, I was greeted the next time with, "Why did you not come? What have I done that you stayed away? I have been so sad ever since, and feared that you were not coming again." One day she was busy making idol ornaments, and I told her of the sin of making and worshipping idols, and that she was thus partaking in it. She said, "I do not worship idols; I never have since you have taught me of Jesus; but I did not know it was wrong to make these ornaments, as I only do it to earn some money. Now that you have shown me how sinful it is, I will never do so again. From to-day I will not do any more of this work."'

Besides diligent and regular work in Schools and Zenanas, itinerating work in the nearer villages has been successfully carried on. And we rejoice to note how all this good work is toned by a daily Bible-class for teachers, and a 'prayer-meeting to which the women of the Christian village are invited, to pray for mission work generally, and our own in particular.' This is the path of blessing.

5. *Nuddea Village Mission*.—Your Committee had the satisfaction last autumn of sending forth Miss Valpy, herself a missionary's daughter, to join Miss Sugden in this work; and although it is yet in its infancy tokens for good have been already vouchsafed. Last year when Miss Sugden and Miss Gore (of Burdwan) were out in camp with Mr. and Mrs. Williams, they were able to influence for Christ the wife of a somewhat remarkable man, a fakir, who combined with his profession some skill in poetry and in medicine, with the result that not only the woman and her husband, but also their son and his wife have been baptised; and the father's poetic talent is now exercised in composing Christian hymns. Mr. Williams, whose letter on Female Evangelists (*India's Women*, v. 173) will be well remembered, says regarding this: 'The conversion of this family is an illustration of what I have so often contended for—the need and value of women evangelists.' He explains that winning the mother made it easy for the rest of the household to confess Christ. 'But for this, I do not believe that one of them would have confessed Christ. They might have believed, but the breaking up of the home and the loss of their wives would have been too much for the men to bear; and as for the girl, she would have been sent to her father's house, and lost entirely.'

6. *Chapra—Widows' Training College*.—This new work, which the late revered James Vaughan had so much at heart, was, as stated in the last Report, begun in March 1885. The special aim of the class, and its relation to our other training institutions in Bengal are well stated by Rev. G. H. Parsons, who is its head and superintendent. He says:—

'In the Converts' Home, Barrackpore, high-caste Zenana ladies are received and trained. At the Normal School, Calcutta, the training class consists of townswomen, or such as know the ways of a town, and will be

useful in the Zenana schools of the Town Mission. Here we hope that the Spirit will enable your agents to train God-fearing and pious women, who know the Bible, though perhaps very little else, but are full of love to a personal Saviour, and who will go in and out among the simple, unsophisticated women of the villages, and tell them in all simplicity the Gospel of the grace of God.'

There are 8 women now in the class. They come every day to the Mission for religious teaching in the morning and secular instruction in the afternoon; and when opportunity occurs they are taken into the villages and gain experience in speaking to their heathen fellow-countrywomen.

Besides the work in connection with the training class, there are (1) a mothers' Bible class, (2) a women's sewing class, (3) a girls' sewing class, (4) Sunday classes for young women and girls. During the absence of Mrs. Parsons for a short time in England all this work is being well carried on by Miss Payne, C.M.S., Agurparah, assisted by Mrs. Ghose.

7. *Bhagulpore*.—At this station the event of the year has been the occupation of a Zenana Mission House nearer the town. Miss Haitz considers that the work has grown in hopefulness during the year 1885. 'We have now a better staff of teachers. We are taking up work among the upper classes, and are trying to open schools in the town itself, whereas before our work was chiefly in the villages of Western Bhagulpore.' Miss Pinniger remarks that the greater number of the newly opened houses are Mohammedan; and Miss Butler also in the report of her medical work says, 'The largest proportional increase (in dispensary patients) has been amongst the Mohammedans.' No less than 3590 new patients besides 4570 old ones have been treated in the dispensaries during the year; and one case of special interest is reported where an old patient comes from time to time

'to hear the Book,' which is medicine to her soul, though her bodily need of medicine has ceased.

8. *Jabalpore*.—There are here 184 Zenana pupils and 171 school pupils. Miss Branch writes:—

'I am afraid of speaking too strongly, but I think I may say that this year has been the most encouraging of any since Zenana work was first begun here. Many of our pupils have improved greatly, and some are earnest seekers after the truth. One said to me a few days since, "I believe, and I know that several others believe also, but we cannot yet say so openly."'

Miss Daeuble has 57 Mohammedan Zenana pupils and a school for Zenana girls. That the influence of the work is felt is manifest from the following extracts:—

'The beginning of August the Mohammedans began an opposition school; their chief aim was to draw away all the children from our Mission school. A munshi told me plainly, "They are doing it because they do not like the children in your school learning about Jesus Christ, and singing hymns." I was very much afraid for my school. I felt it especially then, because the children had been getting on so well and were coming regularly. But God heard our prayers, and not so many children left as we feared.'

'The Mohammedans not only wished to break up our school, but tried to influence our Zenana pupils against us, by frightening them, and telling them not to read with us, for we should make them all Christians in twelve years. But they would not be influenced by them, and are all still continuing to read with us.'

9. *Mirat*.—Miss Hoernle and Miss Ströelin are able to tell of an increase in every department of their work. The school pupils have, during the year, grown from 120 to 150, and the Zenana pupils from 60 to 81. 'Visible success such as baptisms of converts we cannot yet record. In God's own good time the harvest will come, and

then the sowers and the reapers will rejoice together.'

B. PANJAB AND SINDH MISSIONS.

1. AMRITSAR.—(a) *Zenana Mission*.—Miss Wauton has this year to report opposition to her work from two different quarters. The Arya Somaj have done their utmost to oppose Christian teaching, and have enticed many children away from the Mission schools. On the other hand some Mohammedan leaders have established a regular crusade against the school and Zenana teaching. A league has been formed by some influential men of the city to shut us out of the Zenanas. Notwithstanding all this, Miss Wauton is able to say that though there has been less advance than usual, there has been no retreat. 'A storm,' she wisely adds, 'is infinitely better than a blight.' The Widow's Industrial Class now numbers 30, and promises soon to furnish a supply for the village work. Miss Dewar has made during the year an interesting itinerating tour (*India's Women*, vi. 150).

In the Local Report of our work Miss Wauton writes:—

"What are you going to do when you get home?" was asked one day of two or three little ones who were scampering off to their houses when the school was closed. "We are going to pray our little prayer first," they replied with childish simplicity, "and then we shall spin." The prayer referred to is the one which was so frequently used by Mrs. Dallas in the Irish schools—"O Lord, for Jesus Christ's sake give me Thy Holy Spirit." The Panjābi translation of this, printed in gold letters in Gurmukhi, has been distributed amongst the more thoughtful pupils who are able to read, and blessed results have followed in more than one instance from the offering up of this simple petition. Texts and hymns, too, are seldom forgotten: and so powerful has the latter agency become

that in a paper lately published by a Mohammedan, calling his fellow-countrymen to awake to a sense of the danger which their daughters were placed in by reading in Christian schools, he sounds the note of alarm, especially on account of the hymns in praise of Christ, which he says are now sung in nearly every street and lane of the cities.'

An interesting baptism is recorded; the story reminds us of Cant. vii. 9. We give it in Miss Wauton's own words:—

'Tebo was mentioned last year as an inquirer. She continued for a long time bearing testimony in her family to her faith in Christ, and her disbelief in Mohammed as a prophet and mediator. On one occasion she woke from her sleep with the words on her lips, "Jesus Christ is my protector." This was made an occasion for further ill-treatment, as her relatives remarked, "She cannot help speaking of Him even in her dreams." When the Mohurram festival came, she was asked, as the only Arabic reader in the household, to recite the story of the martyrs. She quietly and firmly refused, telling them that she no longer believed these stories, but built her hopes on Christ as her Saviour and Deliverer. They were all very angry but no threats or reproaches could dissuade her from her purpose.

'The desire of her heart was fulfilled one day in November last, when she was received by baptism into the Church. She is now living in the Converts' Home, attending the Normal School daily. Being a good teacher, we hope she will be ready to take a school, and so support herself, when she has passed the Upper Primary Examination, for which she is preparing.'

The work, as a whole, may be described as solid and successful.

(b) *Alexandra School*.—Your Committee greatly regret that Miss Swainson has been obliged through ill-health to relinquish the charge of this school,

to the superintendence of which Miss Bowles succeeded at the close of the year, taking with her Miss Davidson to assist Miss Gray in the educational work. Two of the pupils have been the first girls in the Panjab to pass the middle school examination, and two of them took the first two prizes of the Lake Memorial Scripture Examination. Owing to the illness of the Government Inspector his report has not yet been received. Miss Gray reports the death of a little girl who the year before had won the Scripture prize in her class, and adds:—

'We also had one baptism this year—that of Barakat, who was placed in this school two years ago by her brother, who is a Christian, though the mother is a bigoted Mohammedan. The girl having attained her majority this year, was by her own earnest request baptised October 30th, 1885.

'The Sunday-school for our little ones (now over 50 in number) is still carried on by the elder girls. Another elder girl teaches a Sunday class of poor neglected children belonging to the servants around; and thus in these and other little ways we are trying to train our girls for mission work in after life.

'During the year three of our elder girls have left us: one to be married, and two to become teachers in the Mission schools at Simla and Shahpur.'

(c) *Medical Work.*—During a considerable part of the year Miss Hewlett has been stirring up the sympathies of Christians in England, and Miss Sharp says of the work: 'It has been a kind of "holding the fort" during her absence.' The fort has been, it must be owned, effectually held, for the out-patients have risen from 11,593 to 28,971, besides 201 in-patients, of whom no less than 137 were discharged either 'cured or greatly relieved.' One baptism has taken place during the year, and a Sunday-school has been started for Hindu and Mohammedan children, besides the one for Christian children. A class for sweeper

women, with 80 or more in attendance, has also been begun, and is described as 'very prosperous and exceedingly interesting.'

2. *Batala.*—The year has been an eventful one indeed. Miss Tucker's illness and recovery, the baptisms at Fatigurh, already referred to, Miss Krapf's removal to Jalandar, the departure on furlough of Rev. H. U. Weitbrecht, have all happened since our last report. Miss Tucker says: 'The work in Batala itself goes on steadily. One feels as if in many places the soil is softening. Access to the Hindus is less difficult than it was last year. A good many Mohammedans now appear to believe, but shrink from taking up the Cross by receiving baptism.' Miss Hærnle dwells on the encouraging character of the School-work. The mother of one little pupil said to the Bible-woman, 'I am so afraid my child will become one of you; *she is always saying something about the Lord Jesus Christ.*' There are now 120 children under teaching, and 136 Zenanas visited regularly by Miss Tucker. Dr. Weitbrecht, in his deeply interesting 'Annual Letter' to the Church Missionary Society, speaks in terms of cordial recognition of Miss Hærnle's work in teaching the women during the recent movement of inquiry in the villages round Batala.

Miss Tucker writes:—

'A very pleasing incident must be mentioned. Our working power was some time ago seriously diminished by Miss Hærnle's hurting her foot severely. She struggled bravely to ignore the injury, but it would not be ignored; the Missionary was obliged reluctantly to forego work for a time, but, as we so often see, apparent evil resulted in real good. Two dear Christian Bibis offered, *as honorary workers*, to help us in our need. The one worked freely till severe illness made it impossible for her to go on; the other continues her labours of love. Every week this volunteer Bible-woman

reads her report, and even apologises when sickness at home detains her a single day from her work. Zenanas open fast before this one dear Native sister, who wins the hearts of Bibis by the charm of her courteous manner.'

3. *Panjab Village Mission*.—Miss Clay received a cordial welcome on her arrival from England in November last, and after a careful survey of the field decided that henceforth Ajnala, instead of Jandiala, shall be the headquarters of the Village Mission. The church here (of which the opening was recorded in our last report) attracts numbers of Hindus and Mohammedans to its services; and being situate near the high-road, is a means of interesting passers-by. Miss Catchpool's hands were very full during the greater part of the year; but in the midst of her pressure she was helped by a visit from Miss Tucker, who stayed with her nearly a week to cheer and strengthen her. Miss Catchpool speaks of 'much encouragement' in the work round Ajnala. She has now taken up work at Narowal with Miss M. Reuther as her colleague and assistant. Miss Grimwood's labours among the sick have been warmly welcomed, and the village women pay frequent visits to her little dispensary. Now, too, Miss M. Reuther, after passing over two years' medical course, has joined the staff of the Mission. In the spring a Hindu Girls' School was started by Miss Catchpool at Majitha. Many fresh villages have been visited, in addition to those where our ladies had been before. Miss Hanbury's journals (*India's Women*, v. 226, vi. 143) have given our friends a good idea of this interesting work. The Mission staff is now at its complement, and the health of the Missionaries has been, on the whole, good. 'Our most earnest longing,' writes Miss Clay, 'is for great spiritual blessing.'

4. *Jalandar*.—Miss Krapf and Miss Tylor have taken up the work of the Misses Thom at this station, and they

have been able to secure a house in the civil lines, quite near the city. Their arrival, however, has been too recent to enable them yet to report of the work. 'It is our great wish,' says Miss Krapf, 'to spread our net as far as possible in the villages.'

5. *Peshawur*.—Miss Mitcheson is able to tell of 968 medical cases treated during the year; and of these she says nearly two-thirds have been visited in their own homes, 'rich or poor, as the case might be; and each one has heard of the tender, loving Saviour.' The small hospital has doubtless by this time been opened, and will, we trust, be greatly blessed. Miss Phillips reports that the number of Zenanas has risen from 47 to 74. She writes: 'Doors are opening fast to us in Peshawur; but are hearts within opening to the Lord Jesus?' Your Committee regard the work at Peshawur with thankfulness and hope.

6. *Dera Ismail Khan*.—Miss Johnson's work has now been taken over altogether by your Committee, under circumstances which Mr. Thwaites thus explains in his annual letter to the Church Missionary Society:—

'During the short time my wife was with me after her return from England, she began a work among the women of Dera, which seemed to be very much appreciated, and she was encouraged to make arrangements for the getting out of a helper from home, and in this Mrs. Weitbrecht's advice and assistance were most valuable, and my wife had no difficulty in asking Miss Johnson to join her. But after her death, I felt it would not be right to press Miss Johnson to take up work in Dera Ismail Khan, and so, after explaining the great difference there must necessarily be in her life here, I left the work to God and her. God gave her courage to undertake the lonely work, and friends out here subscribed funds sufficient to set a Women's Mission going as a kind of memorial to my dear wife. Miss Johnson has now been at work over a year,

and has found many and great opportunities for making known the words and also the spirit of the Gospel to the women of this neighbourhood. She is never without patients; women come for medicine sometimes as many as 60 or 70 in the day, and hardly a day passes without at least one visit to the city, and she is also frequently called to the villages. She has had patients from a distance of twenty or thirty miles, sometimes on camels, sometimes on bullocks, and sometimes on ponies. In the year 1885 more than 4000 visits were made to her, and of these many were Pushtu-speaking women, the wives of Povindah merchants or of Waziris from the hills.

This work of hers among the women here enabled me to have much more friendly intercourse with the men.

The way in which the people of the town and neighbourhood have appreciated Miss Johnson's efforts to help them in their sickness is a matter of deep thankfulness to me, but the amount of work to be done makes me a little anxious on Miss Johnson's account. Last year she was obliged to go away for two months, and during the cold weather she has often had more to do than seemed possible for one person, and much of this is night work. The C.E.Z.M.S. has now altogether taken this branch of the mission work of Dera over. . . . There are now two assistants to Miss Johnson, one among the sick who come for help, and the other helps in the visits to the towns and villages.'

7. *Sindh*.—The Committee had the pleasure of sending forth three ladies in the autumn to take up the work in Sindh. Miss Condon, with Miss Carey, went to Karachi, and Miss Bloomer to Sindh. But as they had scarcely begun their work when the year under review closed, it will be premature at present to do more than express the confident hope that they will prove to be God-sent messengers to the women of this important district.

Bible-women are supported by your Committee in connection with the

Church Missionary Society's work at Kangra, Klarkabad, and Dera Ghazi Khan.

C. SOUTH INDIA MISSIONS.

1. *Madras*.—The work among the Mohammedans in Madras seems to be extending. Miss L. Oxley speaks of 'the number of new Zenanas which have opened recently.' Her sister in charge of the Hindu work reports a good examination passed by all the schools, and tells of a Sunday-school opened in the compound for children who live near. Her journal shows useful village work done during the cool season in the hamlets round Madras.

Mrs. Saththianadhan has, by God's mercy, been brought safely through a serious illness during the past year. Her report tells of 'increasing vigour' in the Zenana work, which numbers 210 pupils. The Normal Class consists of 12 Christian girls; and the four schools are, we are glad to report, 'increasing in number every year.'

2. *Ootacamund*.—In response to an earnest appeal from the Bishop of Madras and the Madras Corresponding Committee, your Committee have taken up Ootacamund as one of their permanent Stations. Miss Ling has lately been transferred there from Tinnevely. It will be remembered that Mrs. S. Saththianadhan broke up the ground here while her husband was stationed at the place. Earnest prayer is invited for this important accession to our work.

3. *Masulipatam*.—This station has been strengthened by the arrival of two new Missionaries from England, Miss Ainslie and Miss Bassoë. The Rev. James Stone, C.M.S., lately returned for a time to England, has given your Committee a very satisfactory account of the work. The Zenana pupils show an increase of 69. Three new schools were opened last year, one for the caste and two for pariah children. One cheering feature in the work is a Sunday-school with 300 names on the roll, of whom on one Sunday no less

than 117 were actually present. 'There are all ranks and classes, from Brahmins to sweepers, sitting side by side, learning about their blessed Saviour.'

4. *Ellore*.—In regard to Zenana work, Mrs. Ellington says: 'Although we are still unwelcomed by the Brahmins, yet Miss Tod and Mrs. Chapman are most cordially received by the Sudras and others; and Miss Seymour (now Mrs. Browne) and Miss D. Tod meet with much acceptance amongst the Mohammedan families.'

5. *Dummagudem*.—The work here belongs to the C.M.S., to whose Missionaries, Rev. J. and Mrs. Cain, we had the pleasure, last autumn, of sending out Miss Graham, who had been trained as a nurse in Edinburgh. In due course we shall receive Miss Graham's report. Meanwhile Mr. Cain writes regarding her:—

'Mrs. Cain's medical work continues to increase, and of late the Dummagudem caste people have come more frequently, and thus many a door is open for a visit if only Mrs. Cain had time to avail herself of the opportunity. The Church of England Zenana Society has come to the rescue, and sent Miss Graham, who promises to be a real acquisition; but, for the present, the study of Telugu must absorb nearly all her energies. As we shall be away for two months or more, Miss Digby has come to be her companion for at least six months.'

6. *Tinnevelly* (Palamcottah).—Miss Ling's withdrawal from this Station to Ootacamund has been already mentioned. Miss Macdonald writes hopefully of our work and tells how some of her Bible-women 'have been roused in a more special way to pray. These meet once a week for special prayer for any particular pupil.' Bishop Sargent's jubilee was celebrated on July 14, and was observed as joyfully by our missionaries as by the C.M.S. band; for the good Bishop has been an ever ready friend and counsellor to our lady-workers. Miss Askwith's work at the *Sarah Tucker Institution and the Branch Schools* has been in

many ways encouraging. She reports the baptism, on August 21, of a woman who had been taught the way of salvation entirely by her own children, who were pupils in the Institution.

Rev. T. and Mrs. Kember kindly attended one of our Committee Meetings and gave a faithful and interesting account of our work at this important centre.

7. *North Tinnevelly*.—The work here has been regularly carried on during the past year, and it augurs well for the future that Mrs. Kearns is able to write, 'I have been led to rest less and less on human effort, and plans, and purposes and more and more on prayerful waiting upon God.' There are now eight schools, two more than last year.

Besides the stations passed in review, the Society has school or other work at *Poonamallee, Jaggipett, Bezvada, Amalapur and Rajahmundry*.

Your Committee heartily welcome the publication by that valuable sister agency, the Christian Vernacular Education Society for India, of a new periodical in Tamil called *The Zenana Magazine*, which they hope will be a great success.

D. TRAVANCORE AND COCHIN MISSION.

1. *Trevandrum*.—Miss Blandford reports an increase in the Fort Schools from 90 to 116; and of these 43 are Brahmin girls. She also speaks of much kindly feeling manifested towards her work by the people of the place. In two large villages she and her Bible-women have been able to do some useful work. At the prize-giving on April 1, H.H. the Junior Rani presided in the absence of her sister, who was ill. A new School for Mahratta girls, though small, is much appreciated.

2. *Trichur*.—Miss Coleman reports 4506 dispensary patients—nearly twice as many as last year; and 330—an increase of one-third—visited at home. In September last a ten-days' mission was conducted in Trichur by the Rev. Isaac Row, of the Anglo-Indian Evan-

gelisation Society, which resulted in a most remarkable awakening. Mr. Bishop writes (Sept. 28):—

‘Among those struck down and crying out for mercy on account of their burden of sin were some Nair catechumens, brought in through the work of the Zenana Mission. We have another special service this afternoon for women, and also one for men, and a final service to-morrow evening. Never has such a rich blessing been poured out upon Trichur. Satan has been raging in our midst, but the Prince of this world has been cast out through the lifting up of a crucified Saviour. Several high-caste heathens were attracted to our evening service yesterday, and were terribly shaken in mind.

“Pray, and offer praise for us.”

And again, four months later:—

‘We have no less than 73 catechumens or candidates for baptism, and 15 of these have been already baptised this year (1886). These latter were the firstfruits of the Zenana Mission from the high castes. Among these recent converts are Nairs, Chogans, blacksmiths—one woman of the brazier caste, and Pulayens. Some of the Nair converts of the Zenana Mission seemed to derive great spiritual blessing from the Mission services.’

For these mercies your Committee offer fervent praise to God.

E. CHINA AND JAPAN MISSION.

1. *Foochow*.—In December last Mrs. R. W. Stewart very kindly accepted an invitation to attend the meeting of the Committee, who had thus the opportunity of conferring with her as to the present conduct and future development of our work in the Fuhkien province. Rev. R. W. Stewart kindly undertook to select the site for a Zenana house capable of accommodating three ladies.

Miss Gough has had some happy work in visiting among the heathen women in the villages, besides her original work of training the native Bible-women. She has been much

encouraged by the friendliness with which she has been received in the families to which Mrs. Ahok has introduced her; and she mentions a visit to one large house where a large number of well-dressed women crowded round her, apparently delighted that she could understand and answer their questions.

2. *Nagasaki*.—At the June Committee the Rev. C. F. Warren, of Osaka, conveyed to your Society an invitation from the Church Missionary Society Missionary Conference to take up work in Japan; and after a conference subsequently held, at which Mrs. Poole, of Japan, Mr. Warren, and Rev. H. Maundrell were present, the Committee decided at their November meeting to accept the invitation, by reinforcing Mrs. Goodall's excellent work of training Japanese girls at Nagasaki. A subsidy in aid of this work was voted at once, and in the autumn it is hoped that a lady will be sent out to assist Mrs. Goodall in conducting it.

F. GENERAL.

During the year the Committee have issued a new magazine for the young, called *Daybreak*, the circulation of which has, so far, been encouraging.

The grant generously made during the last two years by the British and Foreign Bible Society, will, we are glad to announce, be renewed, under well-considered arrangements which will tend to increase its effectiveness.

The Committee desire to thank very heartily their ever-increasing band of helpers, among whom they would name the Secretaries and Members of our several corresponding Committees; their Medical Advisers; their Association Secretaries; the officers and workers of their various Local Branches; the many friends who have so hospitably entertained our Deputations; those, too, who have managed our Working Parties; and last, but not least, the many friends connected with the Mildmay Institutions from whom not only our ladies at the

'Willows,' but our Society generally has received continual help.

The Committee anticipate with pleasure the arrival of the Rev. E. Sell, who has acted for them so efficiently in Madras. From him they hope to learn much in regard to their present and future policy in that important Presidency.

The Home at Maresfield Gardens continues its useful service. More than £6000 has been added to our funds by the sales of work during the year, and these have been largely supplied from the Home. Besides this, prayer-meetings, conferences, etc., have been held there from time to time, and many of our band of workers have made the Home their resting-place when travelling on the Society's business.

Our obligations are again cordially ac-

knowledged to kind friends in Canada, Australia, and other distant parts for prayers, sympathy, and aid in behalf of our work.

One leading feature in the year's Home work has been the number of kind friends, gentlemen as well as ladies, who have volunteered to help us in deputation work of different kinds. We owe very much to our deputations, and the strain on them is sometimes very heavy. As the number of Associations increases such extra help is most acceptable. Especial thanks are due to Mr. and Mrs. Stewart, of Foochow, who, though at home for a short time for much-needed rest, were indefatigable in advocating in Ireland the claims of our work, and were the means of adding to our China Fund several hundred pounds.

The Very Rev. the Dean of Gloucester moved the first resolution—

'That the Report be printed and circulated, and that the following ladies be appointed the Committee for the ensuing year: Mrs. Arbuthnot, Mrs. Barlow, Mrs. H. B. Boswell, Mrs. J. D. Bourdillon, Mrs. William Gray, Mrs. Hasell, Miss Lang, Miss Lawrence, Mrs. Robert Maclagan, Mrs. D. J. M'Neile, Mrs. F. N. Maltby, Mrs. Sandys, Mrs. F. Skipwith, Mrs. Shirreff, Mrs. Stuart, Mrs. R. Trotter, Mrs. Weitbrecht, Mrs. Williams.'

In commenting on the Report, the Dean said that all present would agree with him that never before had the fields appeared so white unto harvest. Four lines that an English poet makes a general address to his troops on the morning of a great victory were brought to mind—

'Never before, our eager hearts to cheer,
Have such bright gifts of Heaven been
brought so near;
Nor ever hath been kept th' aspiring soul
By space so narrow from so grand a
goal!'¹

¹ Dean Stanley's paraphrase of Cæsar's address to his troops before the battle of Pharsalia.

'Spe trepido; haud unquam vidi tam magna daturos
Tam prope me superos; camporum limite parvo
[[Absumus a votis. (Lucan, vii. 298.)

The success of the Society did not depend on material facts of numbers, whether of workers or money, but on those invisible spiritual results, to which no figures could be applied, and which only the Great Day could reveal. Proof was given of the increased acceptableness of the Society's work in India, not only to English people of distinction, but to those for whom it was originally designed. It was satisfactory to learn that Hindu public opinion had been expressed in its favour, and that what twenty years ago was deemed impossible might now be accomplished with ease. It was encouraging to hear that the Society had 79 missionaries, with 51 assistants, and more than 300 native workers; but though twenty years ago this number—in all, 450—would have seemed very large, looking to the future, and comparing it with the enormous task of giving the Gospel to between 250 and 300 million souls, it may be asked, 'What are they among so many?' If this Society were merely a human scheme—the dream of some devoted human enthusiast, the answer could only be, 'Nothing.' The work

was foreordained to failure. If the question was addressed, as it was originally, to Him in Whose hand the supply ever multiplied, if the workers listened to His voice and watched for His guidance,—they had the promise of a great spiritual miracle being carried out far away in India.

The Dean then went on to speak of the three great features of the work: 1st 'Directly spiritual; 2dly, Educational; 3dly, Physical, associated so honourably with medical missions. As to the first and principal, all the reports from the mission field showed that before direct evangelical work, when carried out with tact and warmth of affection, prejudices melted away. There was a continual cry, 'Send us more missionaries.' As regards the second, honourable testimony has been borne, not merely by a religious body, but by the General Council on Education, of the preference given by natives to the schools established by missionaries. What a vast amount of prejudice must have been swept away before they could have expressed their conviction that their girls could not do without religion!

Through the noble work of medical missions Christianity was becoming so attractive that it was winning its way into the hearts and affections of the people. The medical work illustrated a sentence of St. Paul's, 'How-

beit, not first that which is spiritual, but that which is natural,' though applied in a different connection to that originally intended. An appeal is made through ministering to the bodily wants to something higher than the natural affections, and the door is opened to what is spiritual. The question rises, 'Who is to do this work?' and is met by the reason of this Society's existence. The Dean spoke of the reluctance that a man must feel to urging women to self-denying and heroic work from which he himself is shut out, and wished that the meeting might be addressed by such devoted women as Miss Tucker, Miss Clay, Mrs. Weitbrecht, Miss Wauton and others, whose precept was supported by example. He quoted the words of Miss Nightingale, in her preface to the Life of Agnes Jones, asking how it could be that, having proved the need of ladies as superintendents of infirmaries, etc., the 'daughters of God' could fail to respond. Were there not thousands of good Christian women who had not answered the call to *this* work for God? He would not, however, close with the language of expostulation, but by commending to all present the thoughts suggested by the repetition of the words of human and Divine praise, 'She hath done what she could.'

The Rev. H. U. Weitbrecht, Ph.D., of Batala, said—

To this Society was intrusted one of the most important agencies for evangelising India, viz. the influence of family life, and therefore of the whole social fabric of the nation. Often by its means the great difficulties were avoided which must arise when converts come forward by units. Caste was bound up with religion, and no one could tell, without experience, its powerful influence. As an illustration Dr. Weitbrecht described a scene which he said he could never forget. A boy of about eighteen, who, under the influence of the Rev. R. Bateman,

had accepted Jesus Christ as his Saviour and desired baptism, came to the school at Batala for instruction and protection. Very speedily his relations came after him, and foremost among them was his father-in-law. The poor man fell on his knees at Dr. Weitbrecht's feet, crying with terrible earnestness, and all the oriental extravagance of expression, 'Kings of Europe, make not my daughter a widow.' Dr. Weitbrecht explained that nothing was further from the missionaries' wish than to disturb any social tie; that the young husband

might return to his wife after his baptism, or she might come to him. But such an idea was not to be considered for a moment. The opposition of the wife's relations was far more violent than that of the boy's own. They made two attempts to poison him; it was better, in the opinion of orthodox Hindus, to be that miserable thing, a widow, than the wife of a man whose caste was destroyed.

Dr. Weitbrecht sketched the life in the villages, where women were seen to greater advantage than in crowded cities, and where they are generally stalwart in frame, and industrious in their habits.

With reference to education, he said, there had latterly been great opposition both to ordinary and women's mission schools, and this in the face of the native inspector's report, that the general condition of non-Christian schools was unsatisfactory, owing to their being carried on merely as a means of making money.

In speaking of the nature of the work, Dr. Weitbrecht said, its reality was often lost sight of. He remembered hearing of an old Scotch servant whose master's son, on his return from the Holy Land, thought to please her by a minute description of his travels. He brought her flowers from one place, and little presents from another; but her sense of reverence was hurt. 'You speak,' she said, 'of those

towns in the Bible as if they were real places, and might be in Scotland.' Some English people appeared to fancy that converts are transformed from heathen to angels. They forget that they remain real people, with real temptations and, though often showing growth in grace, liable to fall, and, at times, causing great anxiety. There was reality of life and progress in India; but it must be remembered that the Punjab, with its population of 32,000,000, was several times larger than England. The Christians were a few shining lights in the midst of darkness.

The speech concluded with an incident in the life of Frederick the Great of Prussia. After parading his magnificent regiments before the French and English ambassadors, Frederick the Great asked if their respective countries had equally grand troops to conquer them. The French ambassador answered in the negative. The Englishman said, 'Whether we could muster an equally grand regiment that could conquer them, your Majesty, I cannot say; but I know we have half the number who would be quite ready to make the attempt.'

We must regard the great task that lies before us with the dauntless spirit attributed to Englishmen, knowing that, though the struggle may be sharp, there was a Power with us that could not fail.

The Rev. E. A. STUART, M.A., Vicar of St. James's, Holloway, moved the second resolution—

'That, humbly thankful for past mercies and for present opportunities, the Society asks the aid of English Christians to enable it to press forward with increased energy in carrying Christ's salvation to the women of Eastern lands.'

He said he was not surprised that the Committee should have commenced their Report with a note of thanksgiving, nor that they had put it in the forefront of this resolution, as an incentive to further effort.

Whilst acknowledging the encouragement given to the Society, he said that success was the lowest ground on which to appeal to Christian women. Pioneers and ploughers were wanted for untried ground and fields. Supposing there were no converts and no success, the duty would remain the same. The first great motive power is gratitude for what Christ had done for us; the second, readiness to go where the need is greatest. The Christian religion might be described as 'Grati-

tude,' whilst all other religions, at best, were but 'Servitude.' Surely womanhood owed much to Jesus Christ. He brought about the enthronisation of all womanly virtues. In Him humility, meekness, and gentleness were seen in perfection, and raised above the contempt with which they were regarded before His advent. What had women done in return? From the time of our Lord to the present they had done much to deserve praise, though they would be the first to acknowledge, too often, not enough to have it said in all sincerity, 'She hath done what she could.'

Personal gratitude must be shown

The Rev. C. F. WARREN, of Osaka, Japan, who seconded the resolution, said—

His was the first appearance on the platform of a C.E.Z.M.S. Annual Meeting of a missionary from any other part of the world than India. He alluded to a request of the Bishop of Exeter, that some crumbs from the table spread for India might be allowed to fall for Japan, and added that he would gladly hear of the response to the paramount claims of India's daughters being multiplied a hundred-fold; Japan, with its 400,000,000 human souls, only asked for what could be given over and above. We had been reminded of a vast field and slender means, but we must look not at resources, but at ourselves, and see whether, with a whole-hearted consecration, we were doing all that was possible.

With regard to hesitation about extending work to Japan, we must re-

by obedience to our Lord's last words: 'Unto the uttermost part of the earth.' Each one should ask herself or himself, 'Where is the greatest need?' and if it is to be found in the densest darkness, there be willing to go. When St. John stood close by the Cross, His Master said, 'Behold thy Mother.' There was no command,—no stern charge; but the beloved disciple was quick to understand: 'from that hour he took her unto his own home.' Even now our Master gave no stern charge concerning India's women, but He pointed to them; we must be ready to take the first hint.

member, 'There is that withholdeth more than is meet; but it tendeth to poverty.' It had been objected that there were no Zenanas in Japan. There were no Zenanas in many parts of India where the C.E.Z.M.S. was at work. We had happily awakened to the place given to women in the Church. Were women to have any part in the evangelisation of Japan? There was much to bring this work within their compass. Travelling was easy, and a lady might go about alone. Refined Englishwomen were needed, and the true and right spirit of a missionary was to be ready to go just where God called her, offering all her culture and accomplishments to His service, trusting not in an arm of flesh, but in Him who can never leave nor forsake His servants.

The DEAN OF GLOUCESTER, who had taken the chair when the Bishop of Exeter left to preside at another meeting, made the closing speech. Before pronouncing the benediction, he said, whatever expectations might have been formed beforehand, from what had been said, we could not but feel that real work was being done, not for a few weeks, but for all eternity.

The Annual Sermon was preached at St. James's, Paddington, by the Rev. R. W. Forrest, D.D., Vicar of St. Jude's, South Kensington, and is printed in full with the Report.

The Collections at the Anniversary amounted to £60, 12s. 3d.

Home Items.

A MEETING for Prayer and Praise, open to all friends, will be held (D.V.) at the Society's House, 5 Maresfield Gardens, on Monday, July 26, at 3.30.*

2. The announcement of the death of the late Sir William Rose Robinson, K.C.S.I., which took place on April 27th, has been received with deep and wide regret. His experience of India added value to his kind and active interest in missions to the women of the country where his services had been long and distinguished.

3. The Exhibition of Articles sent in for the Prize Competition took place, by the kind permission of the Rev. C. J. Ridgway, in the Church House, Christ Church, Lancaster Gate, on June 1st and 2nd.

Hearty thanks are due to those who responded so readily and skilfully to the short notice in *India's Women*.

In Class I. the prize was awarded, with great satisfaction, to Miss Hannah Birchall, the only competitor, who sent fifty models of neatness for the children of our Mission Stations.

In Class II. the excellent work made it difficult for the kind judges, Lady Stuart and Mrs. Stoddart, to decide on the relative merits. The prize for dolls in fancy costume was gained by Miss Antoinette Krehl, who sent a Boulogne fisher-maid, bearing a fishing net and basket containing little fishes ready to be re-caught in a bowl by her magnetic fishing-rod. A much-admired Swiss peasant, sent by Mrs. Perry; Cinderella in her glass slippers, by Miss Hilda Gourlay; a Welsh woman furnished with knitting and knitting-basket, by Miss Lizzie Krehl; and a doll in seaside costume, with spade, shells, and sea-weed, by Miss Ethel Woolmer, were highly commended.

The prize for a doll dressed as an English child was awarded to a short-coated baby doll—all that a baby should be, from its bonnet and pelisse to its shoes and socks, sent by Miss Bullocke. A doll dressed in silk-embroidered white cashmere by Miss Krehl, and two dolls in children's sailor costume—the boy, by Miss Beatrice B. Powell, equipped completely, even to a pocket-knife and marked pocket-handkerchief, and the girl, by Miss Evelyn Tucker—were very highly commended.

* Prayer-Meetings at 5 Maresfield Gardens will be discontinued, as usual, during August and September.

The Extra Prize for competitors under fourteen years of age was awarded to a little girl doll, very completely dressed by Miss Eudora Richardson ; two specimens of equally beautiful work on a smaller scale, by Miss Ellen Rede and Miss Johnson, were very highly commended ; and a speaking doll by Miss Violet Scriven, and a doll by Miss Evelyn Mary Williamson, highly commended.

In Class III. the second prize, £1, was awarded to the only set of three diagrams sent in for competition by Miss Ethel Woolmer.

The prize for a map of India, which was closely contested, was finally awarded to the larger and more elaborate sent by Miss Rachel C. Powell ; while Miss Jessie Greville Williamson's was very highly commended.

The kindness and industry of Miss Birchall and her pupils of The Ferns, Green Lanes, who contributed eleven attractive dolls, nine of which were for competition, was greatly appreciated.

4. On Saturday afternoon, May 5th, one of the kind friends and supporters of the C.E.Z.M.S. gave an 'At Home ;' and amongst the numerous guests were some of the very few high caste Indian ladies who are in England.

It is one of the many signs of advancement that these ladies will venture out of their seclusion at the peril of caste, and in spite of old established prejudices. Two from Lahore were amongst the first England has been able to welcome from the Punjab ; one from Amritsar is studying for mission work, and two Parsi ladies for University examinations. The Hindu, Brahmo, Parsi, and Christian religions were represented. We must hope that the time is not far off when the thicker curtain of the Mohammedan Zenana will be raised, and the prisoners of caste and custom brought out of their obscurity.

The afternoon was bright and sunny, so that the visitors were able to wander about the large garden. The dignified movements, and graceful dress of the Eastern ladies could not fail to be remarked, and would raise the hope that they will accept the good things England has to offer, without yielding to an unbecoming fashion.

Amongst the English ladies present, who were able to converse with them in their own languages, were Mrs. Robert Clark, Mrs. Greaves, Miss Good, Miss Swainson, and Miss Margaret Smith. The example of kind hospitality shown in India to English visitors was, in a measure, followed ; flowers were given to each one on leaving.

Although very few high caste Indian ladies are in England, there are about two hundred gentlemen in London.

5. We propose to insert, month by month, notices of forthcoming sales of work in behalf of the C.E.Z.M.S., so that any who may have work to dispose of, but no local sale, may know where it can be sent. We shall rely on our friends sending us regularly the announcements of their sales for insertion.

Foreign Items.

North India Missions.

1. *Calcutta*.—Miss S. L. Mulvany writes, March 30 :—

‘On Thursday I went by invitation to meet Lady Dufferin at the house of a native member of the Vice-Regal Council, who lives in English style, and has married a European wife. The arrangements to suit the strictest Purdah women were perfect. I was very glad to meet some of my own pupils, and to find about 25 native ladies; two were Parsees, two Marathi Hindus, the rest Mohammedans from all parts of India and Persia.

‘The hostess had some dozen English lady guests. No servants were allowed to come in, so we handed about the ices, etc. The hostess introduced most of the native ladies to Lady Dufferin, and they seated themselves in a ring around her. I was called upon to interpret; for in the friendly talk which ensued the lady of the house got out of her depth in Hindustani, which she has learnt since coming as a bride to this country.

‘Her Excellency was very gracious. She asked me to tell them how much she had seen of Mohammedan ladies in Turkey, how the Sultan had given her an order of that country, which she much regretted she had not thought of wearing on such an occasion. The only native ladies who could speak English were pupils of our Mission—one, a Parsee lady the Miss Hightons teach, the other our

pupil, whose brother is in England studying for the Bar. She came out very well; her shyness once overcome, she showed a good knowledge of English, considering the great difficulties she has met with in learning.

‘Some of the best families in Calcutta were represented, though, of course, large numbers declined the invitations on account of their prejudices. One of the first of my pupils (the one who begged me to receive a ring on my birthday some four years ago) was present, and acted in such a ladylike way. Her mother, who was with her, is the wife of a very bigoted man, whose house is closed against us for regular instruction simply on account of the Bible. It was most amusing to be told by them the moment I got in that I must be sure not to mention their presence to another pupil, whom we teach English, and who has often asked us not to mention this fact to her relations. Fearing each other's prejudices, they try to hide any advance in enlightenment.

‘My other pupil's family were represented by eight of the most gorgeously attired present. She herself wore a most lovely white silk robe, with heavy gold lace about a quarter of a yard wide at the edge, and an orange-coloured silk chaddar, chosen,

as she said, because she thought Lady Dufferin would like quiet colours. She *did* look very nice.

'None of this party would touch the refreshments before the chief lady of the family. I had to seek her out in the other room, and report that she had partaken. Still they only made a pretence and returned the plates after tasting. I was comforted, as this is the course I should prefer when they press their sweets on me.

'These people are Mimansaks,¹ and are intensely interested in the Bill respecting their laws of inheritance now before the Vice-Regal Council. It was brought in by the host—who, by the way, could hardly be so styled, as he had to keep away from his own house till the last purdah lady had left. They were so determined to bring their views on the Bill to Lady Dufferin's notice, that I was obliged to explain them, in spite of my scruples about introducing politics, which Her Excellency said she could have nothing to do with.

'In earnest words they expressed their great pleasure and gratitude for the efforts she was making to

relieve the sickness and suffering of India's women, and trusted that she would pay attention to this more serious sickness which so much affects their social status.

'With a sign of permission from the hostess, I ventured to interpret all this, and they were not disappointed with the sympathy which was all that could be given.

'The result of this afternoon party will, I trust, be good. I received warm invitations from several present, whom I am now visiting in their homes, where opportunities of work or usefulness seem arising. One very simply but well dressed lady has already even returned my call. I kept strict purdah for her. She has a son of twelve at school in Exmouth.

'The Marathi ladies have a very sweet child, who is now only four and a half, but even she wishes to learn English, and tries to pick it up with her brother's tutor.

'I am not quite without hope, if the means are forthcoming, of opening a school, on a small scale, something like that which Mrs. and Miss Tallon had at Bombay for Parsees and Marathis.

Barrackpore.—Miss Good writes :—

'Some months ago prayer was asked for the sons of Shoshi, the convert of Nawabgunge, near Barrackpore, whose baptism took place on April 25th, 1885, and in the May-June number of our Magazine this year praise was offered for their conversion. A few particulars of the way prayer was answered, and these boys won for Christ may interest the readers of *India's Women*.

'Their mother, who had been a believer for many years before she

had been able to come forward for baptism, had for a long time done all she could to lead them to believe in Jesus as the only Saviour, and the younger was present at her baptism. A catechist belonging to the Wesleyan Mission, who lived near Shoshi's house, was kind to the elder boy, helped him with his lessons, tried to show him the difference between Hinduism and Christianity, and to lead his mind in the right direction. After a time the

Mimansa—one of the philosophical systems of the Hindus. Mimansak—a follower of that system.

two boys began to attend the Sunday service held at Barrackpore. Our own catechist, who conducts the service, then gave them regular instruction, and after two months or so, when many prayers for them had been offered, and the boys had decidedly refused to go to their uncle, who was anxious to bring them up as Hindus, the day was fixed for their baptism. On February 6th, with the full consent of their father, and to the great joy of their mother and others who had laboured for their conversion, Katro and Aubinas, aged respectively 16 and

10 years old, were received into the Church of Christ. Their father had promised to witness the service, but was prevented by the outbreak of cholera in his brother's house. His prejudices are giving way, and he has become willing to listen to the Bible, so we hope the day is not far distant when he also will be willing to declare himself a follower of the Lord Jesus Christ. Will our friends pray that the Holy Spirit may graciously remove all darkness and ignorance from his mind, and bring him to the feet of Jesus.'

Burdwan.—Miss E. Mulvany's report of work amongst the Bowries in our March-April number has prepared us for further news of these peasant converts, and a description of an Indian farm has some of the charms of novelty. She writes :—

'Visited the Bowrie converts, about 40 in number. We were led through the rustic village by Mr. Rudra and his catechist; the harvest of rice was being gathered in, and here and there were to be seen the rude bullock carts, laden with straw. At the end of the village stood a neatly thatched cottage. The farmyard was exquisitely clean and smeared all over with a sort of light brown mud, according to the practice in Hindu agricultural villages; the mud hut was plastered in the same way.

'Rarish, the farmer, came forward. His face wears a quiet, happy, settled expression, the indication of the simple, childlike faith which has taken possession of his heart through the knowledge of his Saviour. In a small enclosure where they bruise the rice, about seven women gathered round me. I questioned them on the chief doctrinal truths of Christianity, and was much

interested in their clear answers, given in the simplest language. Not one of them can read. Two of the women were most earnest, their hearts seemed really full of their Saviour.

'Then Mr. Rudra (the native pastor) questioned them on the creed and Lord's Prayer, which they repeated very reverently. After this they sang some hymns to native tunes. Some of them were their own composition, just simply speaking of Jesus as their Saviour, and of their happiness in falling at His feet, another showing how their gods could not do for them what the Lord Jesus had done.

'As we came away we could not help exclaiming, "To the poor the gospel is preached." Indeed, I felt humbled at seeing the reality of their simple faith and love to their Saviour, although they have only recently heard of Him, and are ignorant on other subjects.'

Amritsar.—The *Missionary Review*, May-June 1886, opens its survey of Medical Missions as follows :—

‘The development of this department of missionary work is marked and somewhat rapid. Miss Hewlett, of the Zenana Society of the Church of England at Amritsar, is one of the missionary ladies engaged in this work. On a basis of two years’ medical study and hospital practice at home she is applying her practical

skill in India with much success. She and her associates have charge of two native hospitals in Amritsar, and are trying to train native Christian women to as complete a theoretical and practical knowledge as they have themselves. Their native women are already proving themselves efficient workers.’

Ajnala.—Miss Hanbury writes, Feb. 1886 :—

‘The regular work in this neighbourhood has gone on very steadily since last September, though not so quickly as we could wish owing to an insufficient staff of native helpers. But we are better off now, and can keep the wheels going.

‘I have to-day returned from three weeks’ itineration, which has been intensely interesting. We have been over some new ground where, at any rate, no woman had ever heard the name of Jesus in connection with salvation, and, with but few exceptions,

have had a warm reception. Of course the arrival of a Miss Sahiba on horse-back is the signal for a great stir ; a crowd of men gather in a moment, and it is often difficult to get rid of them and find the way to the women. One feels inclined to say that truly the Lord is opening a door which no man can shut amongst these poor untaught, neglected people. Not unfrequently the tears come into the eyes of the elder women as they listen to the story of love.’

Jandiala.—We give an extract from a letter from Miss Parslee describing itineration in the district :—

‘The nicest village was Kalla. The head man came at once to meet me, took us to his house, and brought food for our horse. After a rather noisy meeting, he asked us to visit some purdah women who much wished to see us. Accompanied by some of the principal people, Sophy and I were conducted to a quiet court, where more men than women were present. Under a new and ornamental verandah lay the sacred book of the Sikhs ; the *Grunthi*, or reader, sitting behind it. On seeing this, I expected I had been brought there for some controversy ; but as the men quickly collected some

women, I sat down, trusting that the Master would give me the right words.

‘The men settled themselves at a little distance, and allowed me to read and speak without the least interruption for quite half an hour, except an occasional exclamation of approval.

‘All who came in, before taking any notice of me, took off their shoes and bowed down before the *Grunthi*. I read them the Ten Commandments, and commented on the second ; but I did not exactly rebuke them for worshipping the *Grunthi* ; it would have been unwise on a first visit, and would have closed the house against us.

'In another village the women listened with the greatest attention, and two or three of them cried. One of them said their hearts were like a dark room, and since hearing our words a little light had come into them. We also had a great many applicants for medicine, which often gave us a good opportunity of speaking of the Good

Physician. I may say here how very thankful I should be for any contribution to the medical fund, as the drugs are very expensive. Being able to minister physically, as well as spiritually, creates a kindly feeling in the villages. The people see we are really their friends, and are therefore the more ready to listen to our message.'

Miss Parslee speaks of one day giving up counting the patients, after attending to 115.

Palamcottah.—From Miss Askwith's Journal, December 16:—

'I have had such a happy afternoon with my Bible-woman. In every house I visited I told the Christmas story, showing a beautiful picture of the wise men visiting our Saviour. All were so taken with the story, and many outsiders gathered round and listened.

'On my telling one girl, about sixteen, what a happy time Christmas was in England, her face became quite serious, and she said: "And you have left it all to come and teach us." I said, "Yes; but could I be happy in England, and know that you were all in darkness, and did not know of Jesus Christ, who is so ready to save you? It is but a little while that I shall be away from all these things that I love on earth, and then all my dear ones, and you too, will be with me in heaven with Jesus." She said,

with so much feeling: "Yes; we too are coming with you, and we shall all be together for ever, *for ever* with the Lord."

'Can you imagine how my heart rejoiced? A poor, ignorant, shy girl when first I knew her, and now, her face beaming with pleasure, she says plainly, while all standing round can hear, how much she loves her Saviour, because He loves her. She has been learning now a year and a half. It is the daily patient teaching that will bear fruit in this dark country. "Line upon line, precept upon precept;" and God does His part, "Grace for grace." Light comes very gradually, but when it enters the heart, it does, indeed, appear to shine very brightly compared with the darkness that can be felt.'

Miss Askwith writes later of a visit into the district:—

'One of the men of the village asked me to go to his house. As I had heard of his piety and Christian character I felt interested in him, and, dismissing the people, I got two or three of the women to show me the way. It was farther than I expected, but we walked quietly, and I had an opportunity of speaking to my companions, who told me to give their many salaams to my mother and sisters for sparing me to come among them, and for all their great interest in them, although unknown by face!

'At last we arrived. Such a nice,

clean house it was, with a chair and table! I was invited to take the seat of honour, and while numbers of people gathered in, I asked the man's history. He is a husbandman, and, until three years ago, was a heathen. His eldest son was with Mr. Pickford in Ceylon, and, being taught in his mission school, was so convinced of the truth of Christianity, that he was baptised, and is now employed as a schoolmaster or reader. After becoming a Christian, his great desire was the conversion of his parents. He wrote often to them, and got the cate-

chist to visit them. Three years ago they and their children were all baptised.

'Seeing a large family Bible (Tamil) on the table, I opened it, and found it had been sent by the son to his parents. All sat round while I read the ninety-first Psalm; then the catechist and I offered prayer.

'The sun was now just sinking.

All escorted me to the bandy, and followed me some distance on the road, dropping off one by one, and returning to their village. My bullocks brought me home very quickly; I arrived about eight o'clock. It had been a very happy day. There is certainly nothing so enjoyable as telling of the love of Jesus.'

Our Working Parties, etc.

NOW that the Annual Report is issued, many of our helpers will be acquainted with the state of the funds, a good portion of which have been supplied through the valuable aid afforded by those who have organised home sales. Any falling off is deeply to be regretted, and the amount realised by this means is £170 less than that of the previous year. So great is the demand for extension in the mission field, that we must aim not only to equal, but even to exceed, the returns of last year during the coming months; and we would earnestly press upon our Working Party members the importance of the quality, as well as the quantity, of the articles made.

At the same time, the large sum of £6470, which has been the result of sales of the work, etc., contributed by Working Parties and individual friends, is a proof of the very true practical sympathy of Christian ladies at home with their Eastern sisters.

In addition to this, contributions of more than £1000 in value were forwarded to India in the last autumn cases. Those who purpose contributing work and other things for sale in India or China, or gifts for pupils, are reminded that it is necessary they should reach the Society's House, 5 Maresfield Gardens, Hampstead, N.W., on or before September 5th. Every package should be plainly marked on the outside with the name of the sender, and of the place from which it is sent. A circular acknowledgment will then at once be forwarded.

Requests continue for pieces of bright woollen and cotton material, in lengths of from 1 yard to 4 or 5 yards, as gifts for Bible-women and pupils.

One missionary speaks of a newly formed class of eleven widows, for whom she pleads that they may have a token of sympathy at Christmas, and a piece of bright-coloured flannel or merino would be a most welcome gift.

Another missionary tells of a large increase of pupils in her schools, for whom a doll, or work-box, or toy would be most acceptable.

These are but samples of many pleadings for continued and increasing aid in this department. We hear, too, of the want of simple working materials, stationery, and 'really good story-books,' for the pupils in the Alexandra School, Amritsar; while for the hospitals, we are urged to send patchwork quilts (not large), unbleached sheets, old table and other linen, besides articles named in the published list.

It is well to bear in mind the value of pretty ornaments in china and fretwork, etc., good illuminations, framed or unframed, fancy stationery and haberdashery, for sale in India and China.

Small contributions towards the transmission of the autumn boxes are always gratefully received.

Correspondence.

DEAR EDITOR,—In the May-June number of the C.E.Z.M.S. Magazine I see a letter signed 'A Constant Reader of *India's Women*,' wishing for its *monthly* publication, and taking it for granted that many of the subscribers to this Magazine would gladly, with himself or herself, give an additional 1s. 6d. per annum if the Magazine came out every month. Now I beg to say that I do not wish any alteration to the present form, much preferring the bi-monthly to the monthly magazine.—Yours truly,
A LOCAL SECRETARY.

We are pleased to know the views of two of our readers. The Committee will have the matter under consideration in the autumn; and meanwhile we invite further expressions of opinion.—ED.

Praise and Prayer.

PRAISE.

1. For the baptism in St. Catherine's Hospital, and for blessing granted to the beggar girl and other patients. (See Miss Sharp's report, page 174.)

2. For encouragement in the work at Peshawur, and the recovery of the patient from Khorassan under Miss Mitcheson's care. (See Miss Mitcheson's report, page 179.)

PRAYER.

1. *Requests for Barrackpore.*—(a) For the young widowed sister of Kheroda, now in the Converts' Home, who is anxious, and just old enough, to come forward for baptism, but whose relations are trying to persuade her to join the Brahmo Somaj. (b) For Promada, Kheroda's cousin, who is not allowed to carry out her earnest desire to confess her faith in Christ; that it may be sustained, and she may witness for Him in her home. (c) That all the young converts may stand firm and grow in grace, and may resist the now frequent temptation of becoming Brahmos.

2. That in returning to her own country Khan Begam may take with her, and be the means of spreading, a saving knowledge of the Great Physician. (See Miss Mitcheson's report, page 179.)

3. That courage and grace may be given to three women in Peshawur to confess the Saviour in whom they believe. (See Miss Phillips's report, page 182.)

Notices to Correspondents, etc.

. *All Communications, Contributions, Books for Review, etc. etc., are to be addressed to The Secretary, Publications Committee, 9 Salisbury Square, Fleet Street, London, E.C.*

. *Correspondents will kindly note that the Magazine being the official organ of the Society, all accepted contributions are, by our Constitution, subject to the revision of the Publications Sub-Committee.*

. *Contributors are requested to write clearly on foolscap paper, on one side only of the leaf, and to keep a copy for their own use.*

. *All correspondence regarding offers of service in the Mission Field, Training of Candidates, etc., should be addressed to the Secretary of the Candidates Sub-Committee, MRS. SANDYS, Glendhu, Harrow.*

INDIA'S WOMEN.

VOL. VI.

SEPTEMBER—OCTOBER 1886.

No. 35.

‘To-Day.’

WILL you not offer yourself to-day
To the service of the King,—
Yourself, redeemed by the Saviour’s blood,
To the feet of the Saviour bring?

Will you not offer yourself to-day,
While your body and soul are strong?
You know not if God will spare your strength,
And He may not spare it long.

Will you not offer yourself to-day,
While it *costs* you something to give?
A priceless gift may never be yours
To offer *again*, while you live.

Will you not offer yourself to-day
While to you is given a choice?
It may be you will not be always free
To answer the Saviour’s voice.

Will you not offer yourself to-day
While the Saviour needs your life?
It may be that when you *would* join the ranks,
It will be the end of the strife.

Will you not offer yourself to-day—
To-day, while yet there is light?
For when you *would* gladly give up *all*
It may be eternal night.

G. M. P.

'Daniel.'

WHEN our Lord refers to 'Daniel the Prophet,' He adds the words, 'Whoso readeth, let him understand' (Matt. xxiv. 15). This is what we must try to do; and perhaps we shall find it not so difficult as we imagined. May the Holy Spirit help us!

They say that in the German army even private soldiers are taught to read *road-maps*, so that when duty calls them to a strange place, the map will help to show them where they are.

The Book of Daniel is a road-map. It is a chart which reaches right down from the time it was written to the second coming of our blessed Saviour, and His glorious reign. Let us note how this is.

We saw in the early books of Scripture what rich promises God made to His chosen people Israel, and, through them, to all the world; and how, alas! in spite of all, they turned to idols.

About 600 years before Christ they were, for their sins, led away captive to Babylon, and, a few years after, their city and temple were destroyed.

We might have thought that the worst of the Jews would have been sent to Babylon, and the best kept behind. But God's ways are not as our ways. The best were taken, and the worst were left (see Jer. xxiv.). Among the first to be taken was young Daniel, a brave boy of royal blood. He was bold and true-hearted in the fear of God; he rose quickly to honour and influence; and so, all through the seventy years of the captivity, God's people had a faithful friend, and a true servant of their Master, at the head of affairs in the nation to which they were led captive.

But this was not all. God taught Daniel many wonderful things. Men might have thought God's word had failed. It looked as if Babylon had triumphed, and Jerusalem been cast away. Even the true men in Babylon hung their harps upon the willows (Psalm cxxxvii.). But it was not so. *God's promises never fail.* And this God showed Daniel, and told Daniel to show it to His people. And even now, 2400 years after, we have this blessed book to show us our way. It has always been a manual for the faithful in times of trouble. Let us use it ever thus.

We cannot now stop to speak of those noble stories in the former half of the book, which have touched us ever since we were boys. But let us see how 'Daniel' is a chart—a road-book.

God would teach His faithful people in Babylon that they should not always be in an enemy's land. How does he do it? He gives in this book a short sketch of the history of the world from Daniel's days to the

end. He gives it twice over, and each time in a vision. One of these visions was given to the heathen king of Babylon, and explained by Daniel. The other was given to Daniel himself. Both visions told how Babylon should not last long; but they showed also that another kingdom, and another, and another yet, should follow before the full, rich promises of God should come to pass; but, for all that, come to pass they should—fully, completely, eternally.

And so it has been. *Babylon* soon fell. *Persia* came next; and this Power set the captives free. Under it Jerusalem and its temple were rebuilt. Then came *Greece*, with its wonderful language, into which the old Bible was translated, and in which the New Testament was written. Greece, in its turn, was conquered by *Rome*; and then began the fourth empire, under which, as Daniel predicted, 'Messiah should be cut off' (ix. 26), and which should last in one form or other until that same Messiah should return again in glory, and then His glorious kingdom should fill the whole earth.

But see and mark one thing. When God is setting this vision before the heathen king, it is *as a man* this succession of kingdoms is represented; for the heathen notion of human greatness was worldly power. But when the same thing is shown to God's prophet, worldly power is represented, not as a man, but as *mere brute force*, as that of a lion, or a bear, or a leopard.

But is there no *man* in the vision of the prophet? Yes, there is. Christ is the true Man. His coming kingdom is the exhibition of true manliness. Let us remember this. The true man among us is the follower of the Lord Jesus Christ.

And so God's people were taught that, although for a time worldly powers might seem to triumph, God's word should come to pass. His people should come out of all their trials, and, as 'saints of the Most High,' possess their Master's kingdom. Let us all lay this blessed truth to heart. Here is the 'key' of Missions.

Chapters viii. and ix. take up, in the language of prophecy, special portions of the world-history, of which chapters ii. and vii. have given the outline. They deal with the second and third of the world-empires more at length, as the history of both was closely linked with the fortunes of God's people.

Thus it is that history should be studied. When you take up the newspaper now, and read what goes on in the world, think how it bears on the coming of Christ's kingdom, and the welfare of His Church. These two chapters will seem at first harder to understand than the rest, but, from first to last, Daniel is a wonderfully interesting and precious book—

a book to read over and over again—a book to think about, and pray about—a book whose outline should be kept in memory. It is a book to *use*; a book to fall back upon when darkness seems to threaten, and we want to dispel it by the glorious light of TRUTH. GILBERT KARNEY.

July 1886.

Thoughts of Zenana Missionaries

RETURNING IN THEIR DULIS OR TAM-TAMS FROM WORK IN
THE MONTH OF JUNE.

By A.L.O.E.

Melancholy M.—Alas ! I have been sowing by the wayside ; spending strength for nought, and labour in vain. How my poor head aches !

Cheerful M.—I've had a capital day's work ! I've something now with which to brighten my next report. I must make a note of it at once.

Energetic M.—How many open doors ! how much land to be possessed ! With God's blessing, before the year end, we'll double the number of schools.

Critical M.—I'm thankful for my fluency in the language. Poor X. ! she always sticks in the mud, makes *andhe* (blind men) into *ande* (eggs), and does not know the difference between a hard *r* and a soft one. I doubt whether she will ever do much.

Discouraged M.—I can hardly help envying Q. ! Here am I returning *dead beat*, and she, who started for the city earlier than I did, will not be back for one or two hours, and I shall know of her return by hearing her singing as if she had done nothing at all ! I am more ready to cry than to sing. O the trial of feeble health, when the spirit is so willing but the flesh so weary and weak !

Irritable M.—I am so vexed with myself ! This has been such a worrying morning ! What with the heat, the flies, the noises and the smells, and the stupid *kahars* dropping my *duli*, and breaking over my dress the bottle of medicine which I was taking to a Zenana, I had more than I could—or at least more than I *did*—bear with patience. Then I was fairly talked down by that bigoted, loud-voiced woman, when I was trying to speak to the children. I could not get a hearing, so I rose from my *charpai* and went out. What I did not express in words I suppose that I showed by my looks, for I heard one of the children whisper *ghussawali* (angry one) as I passed. Oh that such an epithet should ever be applied, and justly too, to a servant of the meek and lowly Saviour ! I am

disgracing my profession by my temper, and putting a stumbling-block in the way of those to whom I so earnestly desire to show the way of life. O Lord, give to an unworthy disciple a calm and patient spirit !

Successful M.—Can anything be more delightful or inspiring than a missionary's life ! I feel so intensely happy to-day, for I have seen tears running down a poor penitent's cheeks, and have heard her lips confessing the Saviour ! Yes, yes, victory must and shall be ours ! Christ shall reign, and idols fall. My soul rejoiceth in the Lord.

Homesick M.—This is the 12th of June, my darling mother's birthday. At this hour (allowing for the difference in longitude) all the dear ones will be meeting in the morning for family prayer. I see in my mind's eye the familiar room, the table laid out with presents and decked with flowers—*English* flowers. I seem to feel the fresh cool air breathing in through the open window, and to look around on the dear, dear faces—and *one* the sweetest of all ! I shall be remembered at home—the lone one far far away. Was that a *sigh* ? I am ashamed of it. I have laid my hand to the plough, and I will never, never look back.

Earnest M.—I asked for Thy presence, Lord, ere I started, and I have felt it with me all through the time of my work. It was Thy Spirit that put words into my mouth, and suggested suitable texts when I had to argue even with a Moulvi. I am so thankful to know some verses by heart, to quote God's words is so much better than to use my own. Yes, Christ *does* carry one through !

Worn-out M.—Is it sinful to long for the time when I shall be

‘ From the burden of the flesh, and from sin and care released,
Where the wicked cease from troubling, and the weary are at rest ’ ?

Is it cowardly to be so impatient to be called home from the battle-field of earth ? We must be contented to wait the Lord's time, nor be in a hurry to quit our post. But it will be delight when the call does come !

‘ O happy thought, if but the race were run !
O blessed rest, if but the fight were won !
Thoughts that at eve were sweet, at noon were sin,
With foes to vanquish, and the prize to win.’

Loving M.—How my soul does yearn over these poor heathen, the sweet, friendly bibis, and the dear, bright-eyed little children ! And if I care for them, does not the Saviour care a thousand times more ! I do love the natives, and I feel that the natives love me. I am willing to live and die amongst them.

Lowly M.—Dear Lord, art Thou pleased ? Canst Thou say of Thy feeble child to-day ‘ She hath done what she could ’ ?

Such were the various thoughts in the minds of Zenana Missionaries, slowly proceeding homewards in their respective conveyances, along the dusty, heated roads, under the glaring sun of June. We can imagine a bright-winged angel being sent to whisper a suitable verse from Scripture to each. It may interest some of our readers to select what they would deem appropriate verses to comfort the sad, cheer the discouraged, and give a gentle reproof where needed. The blessed Word of God contains a message for each and all.

N.B.—The Editor will be pleased to receive a selection of appropriate verses should any of our readers act on this suggestion.

The one Talent turned to Account.

T was Sunday morning, and the writer of this paper, an officer in the Indian service, was encamped not far from a village where lived some native Christians. Being interested in mission work, he walked over the place to look up the Catechist, and see what he was doing.

There was little difficulty in recognising the Christian settlement, from the different appearance the houses presented to the others (or rather, to the huts), most of them being neatly whitewashed, with here and there a narrow band of red round the doors and windows, instead of the usual stiff, upright red and white lines that generally constitute any attempt to colour the plain mud walls. Conspicuous among the number was the little chapel, with its picturesque gable roof, and the Catechist's house—a pattern of neatness—having an additional attraction in the shape of a little garden in front.

The Catechist soon came out to welcome the stranger, glad to find that some one besides the Missionary and his staff had come to take an interest in his work. He led the way to the chapel, accompanied by his wife and family, and soon a goodly little company of the native Christians gathered round to see what was going on, with a few curious heathen neighbours.

Many were the questions put to and answered by the Catechist, who introduced some of the more important members of his congregation, and, in a few minutes, the school-children came together, eager to show what they had learned. Their catechising led to many remarks which interested also the older people who were present, and thus a most pleasant hour passed only too quickly, finished up by the singing of a Christian lyric, in which the elders also joined.

Before leaving, the Englishman asked at what hours the usual Sunday

services commenced, as he wished to come over with his native Christian servants to join them. In reply he was told that there were two or three other little Christian villages in the neighbourhood, whose inhabitants generally worshipped together whenever the missionary or native pastor from the district head station came out ; and they suggested that, if it were equally convenient, they would rather all come to the camp if the service might be held in one of the tents. This was gladly acceded to, and at the hour fixed a nice little congregation of some forty or fifty assembled, which more than filled the tent, but the walls on three sides having been temporarily removed, some were able to arrange themselves comfortably round, under the shade of the beautiful trees ; and there was a very fair sprinkling of heathen, who had been attracted by the novelty of the scene.

After the service several men crowded round with different requests relating to their worldly affairs, which to a certain extent concerned the writer, inasmuch as it related to matters which, in his official capacity, he would have to deal with. They evidently thought, like all natives, that if they could thus have a private interview with the officer it would pave the way to their getting what they required. The men were clearly made to understand that however much their presence on the occasions of these social and religious gatherings was welcomed, they must not for a moment suppose that they would by such means enlist the sympathy of the officer in their favour, for it was explained to them that, according to the spirit of Christianity, it would be very wrong to show any partiality in such matters towards Christians, or those who might show themselves well disposed towards that religion.

The above remarks are offered to meet the objections which many in Government service make to showing an interest in mission work. Since Government has decided on maintaining a policy of religious neutrality, they consider that, as servants of Government, they too are bound to keep themselves aloof from religion when dealing in any way with the natives. The mistake seems to be that they do not recognise the possibility of separating their official from their private duty. Surely there is nothing inconsistent in showing the natives that we rejoice in their joining the ranks of those who believe in the Saviour, whom we have found so precious to ourselves, while, at the same time, we let them see that we do not allow this feeling to influence us to exhibit a spirit of partiality towards them in matters which require that we should be just to all, and be no respecters of persons. Indeed, in dealing with natives, who are so often actuated by mercenary motives, it is very

desirable that we should show them that the justice of the British rule is founded on the sound principles of Christianity, which set before us all a higher standard than that of worldly advantage, and that if they would become Christians, it must be because they appreciate the highest blessings which the Gospel of Jesus Christ affords, as we would do nothing to win them over to our ranks from any sordid motives.

But there is another interesting incident connected with this visit to the above Christian village which the writer recalls with deep thankfulness.

Among the crowd that gathered round as he was leaving was a poor old woman, whose face bore the marks of deep sorrow, and though, as a rule, native women are very backward to speak with gentlemen, it being considered improper, she picked up courage to say a few words. They were words of complaint, for she spoke of her sad lot in being left a widow with only one grown-up daughter, who, being a paralysed cripple, was not only a source of anxiety but also a burden, since she was not able to do anything for herself. No one, too, would marry her, which was a great disgrace to the family.

After sympathising with the poor mother, and telling her that, as a Christian, she ought not to let herself be so much weighed down by sorrow, but try to let the heathen around see that her faith and hope were fixed on something more solid than earthly comforts, inquiry was made for the daughter. After a little delay the young woman came forward, looking very bashful and dejected, having no doubt been the object of much abuse from the heathen (if not from Christian) neighbours, who would be inclined to look upon her pitiful condition as the result of a punishment sent by the gods.

There was a look of intelligence in that sad face, and it was found on inquiry that the girl had been educated in a mission school, where she had learned to read and write as well as to sing. But on being laid low with a very severe attack of fever, she was taken home, and there the disease became more aggravated, and, being followed by paralysis, she lost the use of some of her limbs, and from that day forward had not left her mother.

Here seemed some mitigation of the sad trial she and her mother had been called to bear. She was asked if she could not turn some of the learning she had acquired to account by assisting the Catechist and his wife a little in the school, and, if she could not do more, she might make friends with the children by reading to them and teaching them to sing, besides helping to bring them together to school. As it transpired that the Catechist and his family were about to leave the

village on account of ill-health, and it was not known when a successor might be appointed, it was suggested that the young woman should try if she could not keep the school together, in the absence of other teachers. If she should thus exert herself on behalf of the children, there was no doubt that the parents would gladly recognise her services, and give her something which would be welcome to her mother, who would then feel that she was not the burden to her that she had been lamenting.

When seeing the Missionary a few days afterwards, and talking the matter over with him, it was arranged that some nice books should be forwarded to the young woman, with a message expressing a hope that she would make a point of reading them to the school-children, if not to the older people, and a trifle was added, to be given to her from time to time, as might be thought advisable, to encourage her in any work she might take up.

About a year later the Englishman happened again to be passing near this village, and having time to call in for a few minutes, he was cheered to receive a kind welcome, not only from the other villagers, but more especially from the poor old widow and her daughter. What struck him at once was the changed appearance of the two women, for, instead of the sorrowful, dejected look which before both faces had worn, they were now radiant with smiles.

The daughter had been enabled by God's grace to use the one talent He had given her among the children, who had learned to love her dearly. When she was spoken to, and asked what she was now doing, the new Catechist at once came forward and said, 'Oh yes, sir; she is our right hand in the school, and makes herself so useful.'

Here was a living testimony of what might be done for the Lord by the weakest of His people, and it formed a text on many another occasion when speaking to native Christians about turning to account the smallest talent that God had bestowed on them.

J. Cox.

Women's Work among the Native Christians of India.



HIS paper has been suggested by reading a letter in *India's Women* (Sept. 1885) from the Rev. P. M. Rudra, native pastor of Burdwan, in which he says, 'There is in the native Christian community a lack of higher Christian life, of willingness on the part of the females generally to undertake some work for Christ, or undergo any privation or trouble for extending the kingdom of Christ, or for advancing their

own spiritual interests.' He suggests as a remedy that 'ladies of piety and higher Christian life should constantly visit our women—both of high as well as of humble spheres in life ; for,' says he, 'they require much to be taught as to the way of managing a household in a thoroughly Christian way, so as to make it a proper soil from which the future missionaries should spring up.' Mr. Rudra closes his letter with an appeal for suggestions as to any 'human means which may be instrumental in raising the spiritual standard.' It is in reference to this appeal that I propose now to lay before the readers of *India's Women*, not necessarily missionaries, a short account of some of the means made use of in teaching our native Christians in India, and a few thoughts and suggestions of my own as to defects in the present system, as shown by the remarks in the letter above quoted, defects which many missionaries freely admit.

If our building shows signs of weakness, needs must that we examine well our foundations. As an outsider, I approach this subject with strong feelings of distrust in myself, but wholly in the spirit of one who would be glad in any way to lighten the burden lying on our already overtaxed missionaries.

Is it indeed true that a missionary spirit is wanting amongst our native Christian women? 'For my part,' said a missionary lady, 'I expected to see every convert engaged in the same work that I came to do, instead of their expecting me to devote my time to them.' Is there not a danger of letting one form of missionary labour exclude the other? Missionary work is of two kinds. In the early Church the apostles combined the two—the building up of their converts and the evangelising of the heathen. Granting that the lady missionaries instruct their converts for baptism, do they continue to teach them afterwards, continue their endeavours to know and understand them, to influence and raise them to a higher level, and to make them a power for good in their own families? For this work—the building up of our converts—a lady should be specially set apart. 'I think scarcely any lady missionary,' said one I spoke to, 'would agree to be so set apart, nor would it be desirable ;' but, on the other hand, she continued, 'no missionary should allow her Zenana work to grow to such an extent that she has no time to care for or to influence her native Christian helpers.' If they are not growing themselves, how can they do good to others? While making them the keepers of the vineyards, she must see to it that they do not neglect their own. And indeed it must be said that, as our native Church is in its infancy, so each member needs special care and looking after. By improving the individual

members, we shall improve the whole Church. Above all, the most careful attention is needed for the children of Christian parents, more even than for those who have from conviction themselves become Christians. Missionary work must be pastoral as well as evangelistic.

It may be admitted that native Christian women hold aloof from direct missionary labour, and this perhaps in direct proportion to the extent to which they have lost touch with their heathen and Mohammedan fellow-countrymen.¹

Is our native Christianity a national one?

Canon Westcott says: 'The Christian of India should be as thoroughly Indian as Christian, and more intensely national than those who are not Christian. Yet some non-Christian natives, seeing our native Christians have mooted the question as to whether a belief in Christianity, if accepted by them, would virtually deprive them of the energy and patriotism necessary to protect their country from foreign aggression, think that in accepting Christianity they must of necessity be denationalised.'

Christianity ought not to denationalise a people, and it seems plain that, when native Christians become Anglicised, they must, to a considerable extent, lose sympathy with and influence over their own countrymen. But Christianity, Oriental in its origin, is built on no fundamental Europeanising principle whatever, so it cannot belong to the essence of Christianity to denationalise its Asiatic adherents. If our Western ideas have encrusted it, it is for them to break through that crust, and to Orientalise it anew, nationalise it—not we them,—and be true to their Eastern instincts.

The reason must be sought elsewhere. 'Our Christian youth,' says a missionary, with whose sentiments I heartily concur, 'our Christian youth have been badly educated, know a considerable amount of English, but are shamefully ignorant of their own language, yet, on account of English knowledge, expect large salaries. It is obvious that, unless our young Christians are to lose all touch and sympathy with their fellow-countrymen, the first requisite for their education is that they should have a thorough knowledge of their mother-tongue. When this foundation is laid well, then a superstructure of English may be raised. This principle concerns not only the intellectual but the moral and social future of the young, and affects not only boys but girls. Roman Urdu,' he continues, 'is doing a baneful work, and adding to the many causes that tend to denationalise our young Christians. I need not dwell on the evil results

¹ We fear that, as a rule, this is the case, but the reports of our missionaries bear witness to some noble exceptions.

of an education which tends to denationalise the pupils. English education and attainments may be pretty toys for native students, but little value can be attached to reforms or new ideas if the mental training is not conducted through the language and associations of the masses which we seek to benefit. But,' continues the missionary above quoted, 'this is usually justified by urging that the demand for English education, and the tendency to adopt English habits of dress, are not confined to Christians, and that it is no use to resist either the one or the other. But this is not always borne out by reason or by facts. In the Punjab, for instance, there is a wholesome conservatism among nine-tenths of the educated natives.

'Granting the tendency in question has set in, surely it is our aim to make our young Christians as national and natural in their ideas and habits as we possibly can, and to teach them in season and out of season that they can assimilate as much as they like of European thought and knowledge without at all stunting the growth of all the true elements of their own national character. As evidence that the tendency is by no means so strong that it cannot be resisted, I may appeal to the results of our own efforts to counteract it. By strictly forbidding affectation of English dress, and endeavouring to form and encourage habits natural to the position of the people and the traditions of the country, we have certainly so far successfully repelled the encroachments of the evil in the young in both sexes.'

If our system of Christian education tends only to spread a thin layer of purely Western ideas over our Christians where in other ways there is no corresponding or appreciable difference in spiritual or moral elevation of character, it must be a wrong one. System and suggestion are our two great points in education, yet if they cripple those we hope to benefit, preventing them standing on their own feet or walking without our help, destroying all independent thought or motive for action, then our system is a wrong one. So far as our education enables our pupils to live more virtuous, intelligent, and perhaps successful lives in the occupations which they can find for themselves, it is good ; when it falls short of this, it must be reckoned a failure ; and where it unfits them for the life and station God has placed them in, it must positively be conducted on a wrong principle.

If our Christian women are to have touch with the people of India, their brethren, they must not give offence even in the matter of clothing ; they must learn that the influences arising from a religion purely spiritual are not to be exhibited or asserted in time, thought, and money spent on mere outward changes ; they must learn that the greater the outer changes

in dress and manner of life, the wider the gulf between them and the countrymen they should be endeavouring to win to Christ.

But whilst making these changes, they do not always change the old habits, such as borrowing, debt, and love of display. Sunday finery is often eked out by slovenly and untidy homes. I knew an exception to all this which showed a pleasing contrast to such ways, and I was an eye-witness to the great influence this catechist and his wife possessed, living as they did almost alone amongst a large number of Hindus. Their little simple house was a picture of neatness and cleanliness; even its smooth mud floor seemed as if nothing could be injured by dirt or dust. The man's dress was plain and scrupulously neat. His wife also wore native dress, but it was spotless. I saw no jewellery that would attract attention to her as she walked out. On this last point so dear to the native—for 'we might go without clothes, we can go without food, but we cannot go without jewellery,' said one—we must remember that the women who thus deck themselves out in much jewellery and in raiment of gorgeous colours are shut up, and, in spite of themselves, 'keepers at home.'

Next as to our schools for girls. These should be divided into three classes. The first class purports to be for the education of native gentlemen's daughters, who require a high-class education and are willing to pay for it. The institutions are not invariably self-supporting, many of the pupils do not pay full fees, nor are they in many cases the children of native gentlemen, but are taken from a lower rank, such as that from which catechists, etc., are drawn. I would suggest, first, that if such schools are intended for the upper classes, they should be kept strictly for those who pay full fees. Second, the education of the pupils should be directed especially to practical ends. Third, the basis of the whole system of instruction should be the vernacular, the reading and writing of which, both in the printed (Khushkhatt) and written (Shikasta) forms, should be a *sine qua non* to the study of English.

The second class should provide for the daughters of catechists, Bible-women on large salaries, and all such as are unable to pay the school fees for Class I. In these schools it is also most necessary to insist upon the vernacular being taught. The pupils also should have a colloquial knowledge of Punjabi. They should be taught to cut out and sew their own clothes, to help with the little ones, and they might be instructed also in housework and household economy, and in the keeping of accounts.

These last are specially important, as they are connected with truly national defects. The Postal Savings Bank might be pointed out, and the children encouraged to begin such accounts themselves. The value of money, as a stewardship for which they must give account, should ever and again be impressed upon them. I heard some time ago of a Bible-woman accumulating the savings of thirteen years in a pocket-handkerchief (amounting to Rs.100), and hanging it to the roof of an outhouse. To quote another case : A girl from a Christian orphanage married a colporteur, and as she assisted in the girls' school their combined salaries should have made things comfortable for them in starting in life. She, as is the custom, received an outfit, and friends subscribed to buy household furniture and other necessities. But some months afterwards it transpired that he was much involved. Neither of the unhappy pair kept accounts, nor had they the least idea of the extent to which they were in debt. These things may seem small, but they lower the Christian influence where it might and ought to be exercised.

With regard to special training bearing on future direct missionary work, Miss Tucker says : 'The girls should be taught to answer objections from the Bible itself—controversial teaching, looking at things not merely from their own standpoint, but from that of their opponent, reading the Bible in the native character, and turning rapidly to passages to prove their point.' On the importance of learning the vernacular, a case in point has come under my observation. Two young Christian women, educated at a Christian girls' school, took over a girls' mission school in a small station, but from their ignorance of the Gurmukhu and Nagiri characters the girls (all Hindus) left. They wrote to me, begging me to supply a Hindu teacher, but as the attendance was small, and the funds not capable of bearing three teachers, I could not do this. I suggested, however, that as the school-hours were so short, they might well set to work and learn the native character. This advice they did not find acceptable, and soon after the school had to be broken up.

Class III. would include the principal elements of our orphanages, and these should be, as has been wisely suggested and approved of, moved into some Christian settlement or village, and the girls trained to be zemindars' (cultivators) wives. A L.O.E., after visiting the Christian settlement at Klarkabad, thus writes :—'I feel that Klarkabad might be an excellent place for a girls' orphanage. One of our greatest difficulties is to find wives for peasant converts. How can girls brought up in the formal routine of a city school know about tending cows, picking cotton, and making a labourer's home the picture of neatness?

Perhaps our 'Converts' Homes' might in some cases be made use of as a kind of cottage home, where a Christian woman, though illiterate, might 'mother' some half-a-dozen girls, teaching them to prepare food, spin, and other housewifely duties. Schools coming under Class III. might include the children of those whose means are very small; and the system of education should combine household and outdoor labour, and Scriptural instruction, with a simple but sound education, sufficient for them to read and understand, write a simple letter, and to keep their accounts. Classes II. and III. might in some instances have a day-school attached, where poor Christians and Bible-women, and others employed out of their homes in the day, could send their children during the hours they were absent. It seems to me to be of the utmost importance to provide for the instruction of *all* Christian children, from the highest to the lowest; thus whatever capacity they fill in after-life, they may do much even by their consistent lives to elevate their fellow-countrywomen in the great future lying before India.

Where native Christians are beyond the reach of a church, in every village and every community in which they live there should be a simple room set apart for the worship of God, even though only like the simple mud hut in which Bishop Steere's converts met daily and wrestled in prayer and were blest. Travelling about in camp amongst Mohammedan and Hindu villages, but especially the former, I have been struck by the little mud platform occupied at daybreak by the muezzin (caller to prayer), and we know that prayer accomplisheth great things.

Confirmation also must be more dwelt upon, especially in cases of the children of converts, who have not had the training for baptism their parents have experienced. How many among us can look back upon Confirmation as a truly blessed time of self-consecration! and even as Elijah after his display of zeal for the Lord on Mount Carmel yet fainted, so does Holy Communion follow, even as the angel touched Elijah, saying, 'Arise, eat, for the journey is too great for thee.'

We need not only communicants' classes, but training towards this end—books of devotion as well as of doctrine; and as in our days many souls have been awakened, quickened, and refreshed by missions, why not have such for our native Christians,—such a mission as has been held for the Santhal Christians, where for three days addresses were delivered, pointing out Jesus Christ as the source of life of every individual soul?

A well-known Indian officer recently said at a meeting: 'The first great need of India at the present moment is a great outpouring of the

Spirit of God upon the native Christians. What do these Christian communities amount to? There are one million Christians in India. We speak here about the small number of European Missionaries going out there. But you have in India half a million of Protestant native Christians, of whom 145,000 are communicants. Now, just notice what an army of workers you have in India if the power of God came down upon them, if the mighty love of God for the poor heathen was shed abroad in their hearts. The natives of India must understand their fellow-subjects as you and I cannot understand them. Put the truth before them, and they will work wonders, for they are on the spot. But the first great need is the outpouring of the Spirit of God upon these native brethren and sisters. Do let us lay that before God. Do let us go away with this resolution in our hearts, to cry to Him to pour out His Spirit on the native converts. If we did that, we might then see a great turning of the people of India to God.'

In this task of raising the spiritual standard of our native Christians, we must ever bear for them a real love—not a love taking the form of indulgence, but one desirous of their truest good and real advancement—a love, in short, for each soul under our care and within the sphere of our influence, and a yearning for its spiritualisation. All this is a work which Christian women can alone accomplish, and surely our native sisters have a claim on us which cannot be resisted. We must take up the work, and sustain our efforts by living very near to Christ ourselves, and by constantly leading others into communion with Him.

There is one thing in our Christian religion that neither heathen or Mohammedan could ever have conceived, and that is the life and character of our Master. On Him we must gaze 'till we, too, faintly shine,' manifesting our faith and trust and love in a life that preaches silently, more eloquent than many words.

Let not failures dishearten us; progress lies under failure; victory springs from defeat; life from the laying down of life; and as with the individual soul, so is it with the Church Militant—the consciousness of failure is the first step to progress. The discipline of sorrow leads to the practice of new virtues, leads nearer to the lives of the saints and to God.

'Thus saith the Lord God, Come from the four winds, O breath, and breathe, that they may live.'

Sowing and Reaping, or Labour in the Field.

‘They have a good reward for their labour.’—ECCLES. IV. 9.

THE native Church of Madras has been compared to the Indian banyan-tree, not only striking root downward, but also sending forth branches in different directions. The accounts of our missionaries show one particular branch of Christian work at this station growing in strength and extent, till the glad expectation of full fruition seems about to be realised. In spite of the delay in the converts’ open confession, and although our missionaries are asking, ‘What hinders?’ we know that the motto chosen for this ‘Sowing and Reaping’ article cannot fail.

I. MADRAS.

HINDU WORK.—MISS S. OXLEY’S REPORT.

“That every tongue should confess that Jesus Christ is Lord to the glory of God the Father.” Such is surely to be the aim and object of every child of God,—that all those with whom we come in contact may learn from us something of the beauty of Jesus Christ;—that *nothing* may be strong enough to keep them back from confessing that He is Lord to the glory of God the Father.

‘In looking back on a year’s work how much cause we have to be thankful for the numberless opportunities of giving God’s messages of love to His dearly loved, though far-off children! But how many neglected opportunities rise up and fill us with sorrow! Then what comfort we find in the words, “Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame: He remembereth that we are dust”!’

‘Zenanas.

‘Many of our pupils are the same whom I mentioned last year. Numbers are secret believers. We often tell them of the speedy return of the King, and the honour He will put upon those who now confess Him

openly before men, but the difficulties of coming out from their heathen relations seem too great to overcome.

‘We have just had an instance of the kind in Madras. A young girl, taught by the missionaries of the Scotch Church, feeling she could no longer remain with her heathen relations, ran away to the Scotch Mission House. The relations have given *great* trouble in trying to get her back. Fortunately the judge decided that they might not use force. If she refused to go with them, they could not make her. They were obliged to give her up, and she has been sent to a boarding-school some distance from Madras.

‘One feels very sorry for the poor relations. They tried every kind of argument to induce her to return with them, and finally said they would all become Christians if she would only go home. Poor thing! she said she could not, as there would be no one at home to answer her doubts and difficulties.

‘At our last local fortnightly meeting of the Christian Women’s Association we had as a special subject of prayer—“That the recent example set before us may encourage us to pray more earnestly for the women

and girls in Zenanas and schools who are under Christian instruction ; that those who are too young to come out publicly may, in their own homes, keep fast hold of the knowledge of the Saviour, so that they may be true Christians in heart ; that God's Holy Spirit may teach all inquirers ; and that a way may be opened for them to escape the surrounding darkness."

"I do earnestly ask all our Christian friends to plead this last petition at the throne of grace. Mr. U——, the good old Scotch missionary here (a native), says it is an utter impossibility for converts to live in a heathen household as Christians ought, they *must* come out.

"One of our pupils, S., who has often been mentioned in the reports, died last December. She had been ill for a long time, but continued her lessons with me whenever she could. At last she was obliged to give up, and I went to see her in her own room, or rather her father's bedroom, for there she used to lie quietly on his bed all day when he was away at his office. It was a bright, cheerful room, with large open windows looking on to the compound. She said she liked to lie there and look at the trees.

"One day I was sitting by her bedside talking to her, and she said, "I do not know why I should be so ill ; I would not wish my worst enemy to have this kind of sickness." I said, "You know, S., you have not cared to think much about God while you were well. Perhaps He has given you this long, quiet time on your bed, when you do not care to talk to anybody or have anybody talk to you, to think about Him and His love for you. You know I have often told you about God being like a father, and fathers have many ways of blessing and doing good to their children. If the children frustrate one way, the father tries another, etc., etc." She looked out of the window, and said, "God does everything right."

"That was the last time I saw her ;

she died soon after. She knew the truth, but whether she accepted it to the glory of God and the peace of her own soul, I do not know.

"Many of our dear pupils seem so near the kingdom that we are often constrained to say "What hinders?" The Saviour knocks at the door of their hearts ; the Spirit can make them willing to open — Oh, what hinders ?

"In my report last year I mentioned giving a Bible to the father of one of my pupils (*India's Women*, vol. v. p. 238). One day, after his daughter had finished her lessons, he came into the room, and said—

"I am reading this Bible you gave me with great interest. I have read all through the four Gospels, and am now reading the Acts of the Apostles. I think the character of Jesus is very beautiful. He was so moral, so patient, and so gentle. But I notice all through it says nothing can be done excepting through Him. Now I do not agree with that."

"I know that is the difference between your religion and mine," I answered, "between the Christian religion and all others. Christians believe that sinners cannot approach the Holy God, excepting through One who has paid the penalty due to their sins,—while you think that by your own good works you can make yourselves acceptable to God. God says, in this, His revealed will, that that is not true."

"He showed me many passages he had marked which had particularly struck him. He found some of the Jewish and Hindu customs were alike—for instance, anointing the body for burial, etc., etc. He said he could not help thinking that *very* few Christians act according to their holy book ; that if all did, things would be very different. Of course I told him that unfortunately many are Christians in name only.

"One day I was teaching in a house where two of my pupils are living for

a time with a friend who is reading with one of the Government teachers, and consequently gets no religious instruction. When I read the Bible, the friend, a nice bright woman, came and stood beside me, and was very much interested.

'Holding up the Bible, I said, "This is God's book, here we read about God,—what He thinks about us,—that we are full of sin,—what sin is,—how willing and able God is to remove it, and to make us His willing, obedient children,—how man has shut the gate of heaven against himself by his sin, but Jesus has opened it again for us."

"I want to have that book," she said. "What is the price of it? We are always sinning, everything we do is sin. I want to read that book."

'A fortnight ago the husband of one of my pupils came into the room looking rather miserable. I asked him how he was. He said, "I have not been at all well lately since I lost my father. He was an old man, seventy-one years of age. I could not expect him to live much longer, but I cannot help feeling his loss very much. He lived here in the house with me." After condoling with him a little, I said, "Where do you think your father is now? Of course his spirit is somewhere, it was only his body that died. What does your religion teach you on that subject?" "I cannot tell at all where he is now," he answered; "I do not know." "In our religion we are not left in ignorance about such an important thing as that," I said. "We are told here," putting my hand on the Bible, "in God's Word that all those who love God, have accepted Christ as their Saviour, been washed from their sins in His precious blood, are made partakers of His righteousness, and will live with Him for ever when they die; so that all those who love God will meet again in His presence and dwell together for ever. They will never die again, or suffer pain or trouble of any kind,

because there will be no sin there, and sin is the only thing that makes trouble."

'Looking at me very thoughtfully, he said, "I used to be very fond of reading the Bible when I was a school-boy, I got many prizes for my Bible knowledge, and was always high up in my class. I have got a Bible, and will read it again." "Yes, do," I replied; "and if you believe it, you will find it full of comfort for you at a time like this."

'Will the readers of this report join me in prayer that God will open his eyes that, in reading God's Word, he may have such a glimpse of the beauty and glory of God's will that he may earnestly long to become entirely,—altogether obedient to it?

'Schools.

'The children in the four schools have been reading steadily during the year. We have now 211 pupils. The Government grant, obtained after the examination last August, was Rs.298 : 7 : 4. We hope it will be much more this year, as the infants are to be examined as well as the other children.

'We now begin to see the difference in the intelligence of the young women who have passed through the different grades in our schools. As a rule they leave after passing the 4th Standard. Here and there a girl stays on until she has passed the 5th; and in Mrs. Baboo's and Miss Rajagopal's schools they are induced to read for higher classes still. But these schools are of very old standing, and the heads, who are native ladies, thoroughly well known and trusted by the parents. Perhaps we shall be as successful after we have been working thirty years amongst the people.

'One bright, clever girl who was reading with us for the 5th Standard this year has been taken away, just before the examination, because she is considered too old to read with the masters any longer. She is most anxious to continue her studies with

us at home, and we have promised to send her a regular teacher after a time. We think she will be all the brighter for having a little holiday first, as she has been working hard at school.

'The big girls have read through the Gospel by St. Luke several times very intelligently. I find when I examine them every Tuesday, that they are able to answer questions requiring some thought. They are now reading the Acts of the Apostles, and I was very much pleased last Tuesday with one girl's answers about Lydia. She seemed to see so plainly that it was because God had opened her heart that she was happy herself and kind to others.

'The school mentioned (in *India's Women*, vol. v. p. 236) as having suffered in numbers owing to one of the masters, V. M., having become a Christian, is now in a very flourishing condition. There are more names on the roll than in any other school. The master himself went away to Arconum, to work under a missionary there; and I hear very good accounts both of him and his wife. He is now in Madras for the summer holidays, and has been to see me. He has lost much of his timidity, and has a bright, open face, so different from the anxious, frightened look he used to wear before his baptism.

'I was so glad to hear from him that he has had some opportunities of influencing his heathen relatives for good. His brother, who was one of his most bitter persecutors at the time of his baptism, has been to see him at Arconum, and listened quietly to his good advice. He could not quite make up his mind to stay in the house with Christians, though at first he consented.

'Another brother, who is reading in a mission school, intends becoming a Christian when he is of age. He is now seventeen. V. M. brought a new convert to see me this morning, who has been a Christian eight months.

Before his baptism he was a very bigoted heathen, and spent much of his time at the great heathen temples at Conjeveram. He was also a leader at the heathen festivals in his own village, where he had charge of an idol, and played the music. His heart was touched after hearing a missionary preach. He went to V. M. saying he had no peace in his heart, and he was sure Christ was the only Saviour. V. M. helped him, and eventually he went to Vellor and was baptized. He is now teaching in a school in Madras. May God use him to point many of his heathen boys to the "Prince of Peace."

'We are wanting a new schoolhouse for one of the schools, but we cannot get one suitable in the required locality. One man was willing to let us have his house for the purpose, but the Brahmins, who live opposite, prevented him by saying we should not only teach the children in the school to be Christians, but also preach from the steps of the school, and so interfere with the heathen processions as they passed backwards and forwards from the temple close by. Our present schoolhouse consists of one room only, in which we have three classes and three teachers. It is very difficult to make one's voice heard, or to keep any kind of order. It is near the temple, and when I was teaching there the other day our voices were quite drowned with the noise of the tom-toms, and the children's attention entirely taken off by watching the temple elephants marching past gorgeously dressed.

'Just over our compound wall is a small heathen temple, where devil-dancing, etc., takes place from time to time. When we were having Sunday-school a few weeks ago we knew by the music that some of their dreadful performances were going on. How sad we felt! and then came the thought, what a privilege was ours to be called upon to help to fight the Lord's battles against the darkness

and wickedness by which we are surrounded, and we tried more earnestly than ever to influence the children who were gathered together in our

peaceful little schoolroom, only divided by a wall from the scene of so much sin and misery. SOPHIA OXLEY.

'May 26th, 1886.'

MISS FRANKLIN'S REPORT.

'Another year has passed, and I am thankful to be permitted to write this, my third report. I hope I shall be able to say something new about my interesting work. I still teach in the Nungumbankum School, but only for two and a half hours daily, as I now visit more Zenanas every day.

'The school commences at half-past eight. Now that the infant classes are brought under Government, and the Kindergarten system is the rule, the little ones like school, and some of them come very early to join in the action songs and drill. It is such a pleasant sight to see their happy faces. The room rings again with laughter when they sing one favourite song about the "cat and mouse." The little ones don't cry and get sleepy and listless, and long to go home; when it is time for me to leave they all cry out "Stay a little longer!" and sometimes to please them I do.

'The 3d and 4th Standard girls are reading the Acts of the Apostles with me, and the 1st and 2d Standard St. Luke's Gospel. All the classes have learned about seventy texts from different parts of the Bible, and now they commit to memory our Lord's miracles and parables. The girls were once very fond of finding each other's things, such as pencils, books, etc., and appropriating them. When complaints were made, I told them they were breaking God's commandment, "Thou shalt not steal," and however small the thing might be, taking another person's property was sin. They now bring me anything they find. One day a little girl brought me a pie, saying she found it, and wanted me to find the owner. With the little ones a pie is precious, it will buy them many nice things, and this must have been a great temptation.'

MOHAMMEDAN WORK.—MISS L. OXLEY'S REPORT.

'Several changes have been made in this work during the past year. Miss Mary Scott resigned in October to take charge of a school in Raichore, and Miss Dora Todd took her place in April. A new school was opened for Mohammedan girls in October, and industrial classes begun in two of the schools.

'Several of our Zenana pupils have given up reading for various causes, and others have taken their places, so that although the numbers in the list of pupils continue much the same, in some cases the pupils have changed. Two of my most interesting pupils have married and left Madras. I was much pleased lately to receive an

interesting letter from one of them, begging me to try and get some lady to visit her in her new home in Hyderabad. I hope to be able to do so, as the Wesleyans have missionaries there, and I am sure they will be glad to visit her, if possible.

'I see in my last report I mentioned a lady, Mahboub-un-Nissa, who had disappeared mysteriously from her home, and was reported to be dead. (*India's Women*, vol. v. p. 24.)

'A few months ago I was visiting the Victoria Caste and Gosha Hospital here, when a gosha bullock-cart came to the door, and out jumped the *lost* Mahboub-un-Nissa! Of course I was delighted to see her and the dear

little daughter Shahzadi Begum, who was with her, and she seemed much pleased to see me again.

'While she waited I sat with her, and made inquiries about her doings during the year, telling her how I had heard she was drowned. She then said her husband, on account of money difficulties, had been obliged to give up his large house, and take his wife and daughter to live in a little leaf hut, and they were ashamed to let me know of the great change in their circumstances. She still will not let me visit her, but wishes to come to our house for instruction, and this I hope we shall be able to arrange, though it is a little difficult on account of the great distance.

'The new school I mentioned in my last report was sanctioned by the Home Committee, and was opened in October last in Triplicane. It is on the whole satisfactory, though we have rather inefficient teachers at present. Miss Goldsmith kindly took charge of the school three days a week till she left for England, and supplied a great part of the necessary funds. Now, as the teachers cannot be trusted alone, I am obliged to go every day in the week but one, when Mrs. Goldsmith has kindly promised to go for me and teach the singing. She does the same in the compound school.

'For some months after Miss M. Scott left, and before Miss Todd came, I was obliged also to take charge of the Blacktown School myself, and visit it for some hours every day. I found it a great pleasure, as well as of great use to the school, and I realised then as never before the necessity of *close* personal supervision. The person most interested in the success of the schools should visit them frequently and become minutely acquainted with details. One thing I discovered was the great need of industrial classes in each school. Many of the pupils are very poor, and are removed from school while extremely young to help their parents at home. If they can

earn a little money at school they are sent regularly, and there is no fear of their removal as long as we will keep them.

'In Blacktown School I have six industrial pupils, each receiving two rupees a month. They work at the gold embroidery frames nearly all day, only receiving instruction in Scripture. Of course no pupil is taken on till she can read, write, and do simple arithmetic.

'I have far more applications for admittance to this class than I can listen to for want of funds. At present I can sell the work fast enough to pay six children in one school and two in one of the others, but I want to admit many more.

'The work done is extremely pretty, a great variety of gold-embroidered cloths for table-cloths, chair-backs, chairs, etc., also embroidered dresses in silk or white muslin, etc. Any orders are very thankfully received, and are a great boon to these poor little children, many of whom are almost starving.

'The opening of the Victoria Caste and Gosha Hospital has been a great event for many of our pupils, both school and Zenana. With many prejudice is still very strong, and they will not go to an hospital however ill they may be, but there are others who are very thankful to be so kindly attended to.

'Friday being the school holiday, we have the bullock-carts free for our sick pupils. So in the early morning we send round to collect them, and meet them at the hospital. Several have consented, after a great deal of coaxing, to stay as in-patients, and have always been glad afterwards.

'Very many of our pupils, even small children, suffer from chest disease, caused by living unhealthy lives in close rooms; so, with the school children, we try as far as possible to give as a remedy plenty of play-time in an open courtyard, and it is a great pleasure to see how merrily they play, and how heartily they enjoy it.

'The Sunday class I began more than a year ago is well attended by old beggar women, many of whom come very regularly. I have promised a cloth at Christmas to all who come each Sunday. So large a number attend regularly that I think the cloth must be greatly coveted by them, although I know many are really interested in the lesson.

'I wish to thank all the kind friends who sent dolls last year; they were greatly appreciated. We had a Christmas tree, covered with pretty presents, before the prize-giving, when Mrs. Grant Duff gave the prizes to the elder girls, and made a very kind and

interesting speech to the English ladies present. I hope I shall not seem greedy when I say the large supply of dolls sent out were not nearly enough, and we had to get a great many dozens besides, and ask our Madras friends to dress them, which they did most kindly.

'The articles sent for sale were a great success; children's things, if well cut, and drawing-room ornaments, always sell well. We are very much obliged to the kind friends who made them for us, and also for the prepared work, patch-work, etc. L. OXLEY.

'MADRAS, May 21, 1886.'

REPORT OF MRS. SATTHIANADHAN'S WORK.

The following report was read on the 21st of last January, the twentieth anniversary of Mrs. Satthianadhan's Hindu Girls' Schools, when Her Excellency, Mrs. Grant Duff, kindly distributed the prizes:—

'About thirty years ago, quite within the recollection of the present generation, the subject of Female Education was one which evoked little or no sympathy on the part of the native community at large. Indeed it could hardly have been introduced even into advanced circles without hostile criticism or incisive sarcasm. Not that the country was in this state of female degradation from the very commencement, for the Hindu ladies of quality and royalty of the Vedic and Puranic times were not only acquainted with letters, but also with Hindu literature and religion. Some of the poems now studied in all our schools have been composed by a Hindu matron called "Ayyar."

'But the Mohammedan rule which followed that of the Hindu period proved disastrous to the country, as it produced material and commercial depression, political oppression, social deterioration, intellectual stagnation, and female seclusion and degradation. Hence the origin of the Zenana system which prevails throughout the country, more especially in the north.

'With the establishment of the British supremacy, and, more emphatically, of Missionary Societies, brighter times dawned upon India, and there has been a gradual and perceptible improvement in everything good, useful, and beautiful. Female education, which was at first regarded with contempt, began to receive an increasing measure of attention, more especially from missionary bodies. The Government then took it up in right earnest, and it is now the object of even indigenous private enterprise, and is exciting a great interest, not only throughout India, but also throughout Christendom.

'But to attempt a brief retrospective sketch of the work connected with the schools under our care: It is now fully a decade since it began in a small private school numbering ten pupils. It has grown into six important schools, recognised by Government, containing 523 pupils, including Brahmins. The most important of these is situated in the Napier Park, Chintadrepetta; of the other five, one is in Komaleswarenpetta, two in Black Town, and

two in New Town. These schools are under the auspices of two Societies, viz. the C.M.S. and the C.E.Z.M.S.

'Another sign of progress is the amount realised in school fees. When the private school above alluded to was first started, the pupils had to be induced to attend school regularly by means of small presents. Later on, when the system of school fees was introduced, and in some measure enforced, disastrous results followed, in the withdrawal of many children and few fresh admissions. But now the system is a recognised factor in the school curriculum, the collections of the year amounting to no less than Rs.721 : 4 : 6, showing a very large advance upon Rs.8 : 10 in 1870, the year in which the fees were first levied.

'Another encouraging feature is the increased number of children sent up for the Government examinations for results grants, and the proportionate increase in the grants obtained. In the first four Standards 187 candidates were presented from all the six schools during the year under report, of whom 173 passed; of these 65 received Upper and Lower Primary Certificates. The grant earned by them is Rs.1653 : 2 : 9 as compared with Rs.680 obtained in 1876, the first year in which these schools were placed under Government inspection. Mrs. Brander, Inspectress of Girls' Schools, in her Inspection Report makes various remarks on the state of each school, which are on the whole favourable.

'Another mark of progress is the thoroughness and appreciation with which instruction is imparted and received in all the subjects which embrace Primary Education. This instruction includes the inculcation of the truths of Revelation. The Holy Scriptures form a chief subject of study. It will generally be admitted that education, without the wholesome restraints of religion, at an age when atheism and scepticism, the product of the so-called materialistic philosophy and free thought, prevail, must be

fraught with danger. Unquestionably "knowledge is power," but its communication without a religious foundation, or the recognition of the Supreme Ruler and Moral Governor of the universe, and human responsibility, is likely to do more harm than good. The development of intellect, the formation of character, the training of the mind for the duties of life, and the attainment of the high end for which humanity has been destined, all seem to hinge on the combination of education with religion. Our aim is, therefore, to place the historical facts of Scripture before the mind of the young, so that they may have opportunities of comparing them with their own religion, and when they attain to years of maturity and ripeness of judgment, may follow whatever their enlightened conscience and reason may dictate as right.

'The children were again examined in their Scripture subjects by the Rev. M. G. and Miss Goldsmith, who are always ready sympathisers and helpers in every act of Christian benevolence, and to whom our best acknowledgments are due. Mr. Goldsmith closes his report in words like the following: "If all our Christian friends in India and England had been favoured (as I was) to examine such bright scholars, I feel sure their hearts would be filled with hope for the next generation of India's women."

'On another branch of work carried on by this agency, viz. that in Hindu homes, there is hardly time to report. A passing allusion will however be made to it, simply to present it as a connected whole. When it was first commenced, twenty years ago, it appeared Herculean in character. It was indeed doubted whether the door, so long closed against the entrance of light, would ever open. At the end of the first year—a year of much patient toil and persevering effort—the number of families under instruction was only three. The work has however progressed favourably, till now it has in-

creased nearly seventyfold. Every home (and the number of such homes is 200) has a history of its own, full of interest and hope, but this is not the place to detail it.

'In this work Mrs. Sathianadhan has been efficiently assisted by her daughters and other workers, in number about 40, all of whom have discharged their duties satisfactorily. One daughter, Miss Annie Sathianadhan (now Mrs. Clarke), who has been working with an interest and influence all her own, and who has won, in a remarkable degree, the esteem and affection of all the pupils and teachers, is about to leave Madras. Her recent marriage separates her from her much-loved work and her endeared home, but she goes with the prayers of many that her own future home may be as bright as she has helped to make that of her parents, and that she may have a long and extensive career of usefulness wherever her lot shall be cast.

'It is a matter for much thankfulness that many friends in England and India have always taken a lively interest in this work, commenced and carried on by purely an indigenous agency, and sustained it with their sympathy and liberal support. In some cases the interest is continued by the special prizes awarded, among whom may be named Miss Gell, Ranee Gajapatee Rao, and Rajkoomari Lukshminarsiamma Gajapatee Rao. It is sincerely wished that they may all have their reward in the consciousness that they have been instrumental in raising many of India's daughters to a position of intellectual and moral advancement.

'This report cannot be concluded better than in the words of Captain Foote, addressed on behalf of Lady Hobart when she presided on an occasion like the present in the year 1874.

After expressing Lady Hobart's kind wishes to the managers of the schools, Captain Foote proceeded as follows:—

"Captain Walter Campbell, who came with Lady Hobart last year, told her that ten years ago he had escorted Lady Grant on an occasion of this sort, and that then there were only ten pupils. Now what a wonderful increase we see! This is most encouraging to us all; and more especially, because it shows a hearty co-operation in this great work on the part of the parents of these children. To work with them in what so nearly concerns those dearest to them is the greatest privilege to us all, linking us as it does with the homes of the women of India. Our Heavenly Father has showered upon us all alike many of His choicest blessings, and never can we be more surely doing His will than when we work together to teach the little ones among us to improve the talents God has given them.

"These girls will, we hope, remember the lessons they have learned; and in after years, when they are devoting their time to their own homes, carry on some of the duties and the friendships with those who have taught them here. Lady Hobart hopes that, as time goes on, the intercourse beginning between the women of India and the women of England will increase; and that woman's influence may be felt in extending all works of usefulness, and in soothing all differences which may linger among us. Lady Hobart feels that our meeting here to-day must doubly endear the recollection of the great interest taken in these schools by Lady Napier. To Lord and Lady Napier we are indebted for this building, and I am sure we shall join with Lady Hobart in grateful and hearty remembrance of their kindness."

2. MASULIPATAM.

Miss Brandon, the senior missionary at this station, is absent for needful rest. Before returning to England, she visited Australia, and

the interesting account of a little deaf and dumb child, which Miss J. P. Brandon adds to her own report, was written from New South Wales. Readers of Miss Turnbull's reports in *India's Women* for September-October 1885 will be interested to know more of some of her pupils. The finished story of Mungama—if her story can be considered finished whilst the remembrance of a life influenced by Christianity remains—and the acquaintance begun of Zenana pupils who give promise of being jewels in our Saviour's crown, should call for personal sympathy and special prayer.

Miss Lacey writes of work in the midst of opposition ; rival schools planted close to Christian schools, and pupils bribed to attend. Opposition has its hopeful side ; perhaps the aggressive power of Christianity is making itself felt. The Zenana visitation appears to have less to contend with. In this there can be little doubt that good work is going on.

Miss Haddock gives a very happy experience of work for nearly a year in Mohammedan Zenanas. She has met with a warmth of affection that is the more welcome, considering that it is given by women whose religion teaches them to hate and despise the followers of Jesus Christ.

It may be remembered that the death of Mrs. Kalyana Raman, a valuable worker of the C.E.Z.M.S. at Jaggipett, was mentioned in the May-June number.

MISS J. P. BRANDON'S REPORT.

'Before commencing a report of the work carried on during the last year, I beg that you will excuse its brevity. My sister, greatly needing thorough rest, has gone for a time to England, and her absence naturally throws much additional responsibility and supervision on those left behind. Also much concentration of thought tries my head, which has not quite recovered from the effects of a bad fever.

'Since last writing we have been privileged to welcome Miss Bassoe from Norway, and Miss Ainslie from England, whose help, when the languages are acquired, will enable all parts of the present work to be more efficiently carried on, and will give medical aid to many poor, suffering ladies who will not see a doctor.

'We have lost the regular assistance of Miss Lacey this year ; she had worked among the Mohammedans, and was much liked. I am thankful to say

she still lives in Masulipatam, and takes a lively interest in the Zenana ladies ; she also helps me much in superintending the Bible-woman, and in visiting the Mohammedan ladies. Miss Turnbull, who has been five years working with us, and is experienced in both the school and Zenana arrangements, is a great support to me in my sister's absence. Miss Amy Lacey has passed both her examinations in Telugu, and now gives her full time to schools in the morning, and to Zenanas in the evening. Miss Haddock, who has been here a year, is studying Hindustani, and teaches in the Mohammedan Zenanas. Miss Alice Lacey has come in her sister's place ; she also learns Hindustani, chiefly to work in the schools.

'We are very pleased to report an advance in the different branches of the work : 2067 came under instruction during the past year. The num-

ber of Zenanas has not decreased, although for a time we had much anxiety about them. You may remember we mentioned last time that we had begun to ask fees from the Zenana pupils; this was a failure, for by degrees house after house closed, and no new ones opened. We kept on for several months, but after mature consideration quietly gave up the fees; a very few willingly continue to pay.

'We are sorry that the plan has failed, but must not be too much disappointed when we think of the increase in the number of books sold, compared with former years. This year there were 1296: 2 Testaments, 91 Scripture portions, 1084 Christian books, and 119 secular. We insist that they shall be bought, although, sometimes, we are obliged to give up a Zenana in consequence. Since abolishing the fees, the number of Zenanas has greatly increased. We have been asked to open schools in many of the towns, but we have not time, means, nor teachers to attend to more than those already under our care.

'We were afraid the Sunday-school pupils would soon get over the novelty of coming, and begin to fall away, but the numbers kept up well until the weather became hotter. We have now closed the Sunday-school for five weeks until after the monsoon breaks.

'There is a singing-class after the Sunday-school, for which 12 or 14 men remain. Boys and girls attend in equal numbers on Sunday; there are classes in almost all the rooms and verandas of our bungalow. The servants are now so accustomed to it, that it takes them but a few minutes to clear out and replace the furniture.

'There are three Bible-classes, in Gadugupetta, in Englislepalem, and in Raminapetta; in each earnest listeners attend twice a week regularly, and others come now and again. Rutnamina, whom Mrs. Roberts supports, through the Society, holds two of those classes. She is a true Christian, and

her pupils become much attached to her. She has five children of her own whose ages lie between six years and one month; but though she works and has a great power of influence for good, her own children are not neglected. She has the advantage of living close to the school, where the three eldest children can stay while she is out. She often says "God blesses her very much," in keeping them all strong, and herself free from anxiety.

'G. Charlotte, whom the Bible Society supports, teaches entirely in Zenanas. She has some very attentive pupils; one of them when suffering great pain, got her daughter to read the Bible to give relief. This daughter is a handsome young woman, who always looks bright, happy, and clean. She has been paralysed for many months, and is, poor thing, unable to stand or move about, and so deaf that we cannot explain to her the portion she reads. But we feel God's Spirit will teach her, for we cannot but think her a true Christian; she is always cheerful under most adverse circumstances. Both mother and daughter are widows, and too poor to pay even to have their rice cooked.

'Devakarana has lately passed her second Hindustani examination very creditably. Before her examination she taught all morning and studied in the evening; now she gives her full time to teaching; in the morning in the Mohammedan Zenanas, and in the evening the Scripture in one of the schools.

'Pidamma, one of the converts, lately commenced Zenana work as a training for work in Jaggayapet. I trust she will be as conscientious and active as her predecessor, Mrs. Kalyana, who died last Christmas. She has just passed a very good Scripture examination, and has to prepare for another.

'Another of the converts, Seshamma, was married last November to a convert. She and her husband, Obadiah, now live in a village called Gudevada, 22 miles away, in which there are 4041 inhabitants. They have a girls' school

for Hindus and Mohammedans. Seshamma while here studied Hindustani, so she teaches the Mohammedans Scripture. The children go to her house which is in the middle of the bazaar. This is a step towards their overcoming the dread of being made Christians by force.

'From time to time we have stayed in the village; at first numbers of the caste boys came to see us, but their parents were afraid of their becoming Christians, because at their request we taught them Christian lyrics; after a time, we trust, fear will be dispelled.

'Obadiah is our master for the Hindu girls in Gudevada. We have had, as usual, much trouble before beginning this school. Although the people were anxious for teaching, they would not let Christians live in their village, and we could not have a school without a Scripture teacher. Fortunately the Tahsildar of the village, a very influential man, and an old pupil of Mr. Noble's, helped us greatly. He headed a subscription which gave us more than Rs.40 towards the school expenses. We also procured a house in the very centre of the bazaar for Obadiah and Seshamma.

'In Gudur we have two schools. We mentioned in last report the trouble caused by false reports of our carrying off children to make them Christians. The children would not come to the schools, and we seriously considered closing them, but by degrees fear wore off, and both are prospering. There are 3149 inhabitants in the village. Miss Cape supports the Scripture teacher here, as well as the Peelana schools, Mohammedan and Hindu. In 19 of our schools we have low caste Christian teachers, not from preference, but we cannot get caste teachers, and are thankful for low-caste well-educated men and women. The C.M.S. schools were handed over to us last year, when low-caste teachers were sent to teach the Scriptures. Many of them have been educated in Mrs. Padfield's school; and some are certificated teachers.

Opposition schools have been opened near three of our schools, which do much harm. I trust, after a time, they will be closed.

'The two Chillakalapudi schools, which Miss Symes and her friends support through the Home Society, are working steadily. The numbers have increased, and a few children come from other places where there are no schools. The children in these schools passed very well in their examinations.

'We give grants for Scripture subjects just as Government gives grants for the secular, to encourage the teachers to be more careful about the Bible-lessons.

'We send very many thanks to all kind friends in Ireland and in England for the many useful presents of dolls, etc., for both Zenanas and schools. They join, though far away, in this important work. We trust that they never forget to pray for God's blessing on each recipient of their help. Oh that His Spirit would flow down upon both teachers and taught, and make each more ready for His coming!

'Although much has been done by our Christian friends at home to bring the light of the Gospel of Christ "to them that sit in darkness," yet we daily see that more means are needed, and fresh efforts in new directions must be made, if all in this vast country are to hear and receive the tidings of His unspeakable love.

'My sister tells the following sad tale about the absence of any instruction for the poor deaf and dumb:—

"In September 1884, I heard a little child cry in our compound, and was told a little deaf and dumb girl had come to look for food. I desired the ayah to bring her in. The child was an orphan about 10 years old. Her father died when she was an infant, and her mother six years later in the hospital. She came from a village some miles out of Masulipatam; her relations would not acknowledge her as she was deaf and dumb. The doctor kindly gave orders that food was

always to be given her at the hospital, but she was allowed to wander about and do as she liked. When hungry or ill she returned to the hospital for a few days. There was no loving hand to attend, care, or protect her.

"This child, Rajamma, had only a rag round her waist, and was greatly frightened at being brought into our bungalow. She tried to run away, and for a week I had her watched, but she was soon quite content, and began to help the ayah. My sister and I were out at our work every day; we did not wish to leave Rajamma so much alone, and in May 1885 sent her to a girls' school in Madras.

"There is no Protestant institution

for children so afflicted in India, as we found on inquiring through the medium of the principal papers. We were most anxious to have her educated, that she might be the means of instructing the deaf and dumb children of her own country.

"In March I brought Rajamma to Sydney, in the hope that she would be admitted into the asylum. Many kind friends have taken a great interest in her case. Through their exertions and influence she will be received on condition that she is well supplied with English clothes, and £20 a year is paid towards her support.

'BOYONG BAY, N.S.W., AUSTRALIA,

'April 26, 1886.'

MISS TURNBULL'S REPORT.

"It affords me great pleasure to write some particulars of my work during the past year, and to know there are sympathising and praying friends in England and other countries who are ever interested in the people here. Though there have been no open professions of Christianity among my pupils, there is much which encourages me to say, with a thankful heart, that some see the folly of trusting in idols, and, by the help and influence of the Holy Spirit, believe in Jesus as their Saviour, and are striving to serve Him in their heathen homes.

"Owing to the many schools now open, I was obliged to give up some of the Zenanas for a time. At first I found this a great trial, as I had become much attached to some of the ladies, and they were not willing to have another teacher. Now that Miss Lacey is able to help in school work, I have taken back my pupils, who gave me a hearty welcome.

"This year I have to record the death of dear Mungama, who, as I mentioned in my last report, was consumptive (*India's Women*, vol. v. p. 257). Of her I may well say, "She is not lost, but gone before," for she was one of the Lord's hidden ones.

Although weak, and hardly able to walk, she seldom refused to hear the Bible, or to join in prayer. It was comforting to hear her say she was not afraid to die, for she believed Jesus had washed away her sins. "Blessed are the dead which die in the Lord."

"Mungama's sister continued her studies as long as she remained in Bunder. She left the station, as her husband was transferred to another district. I am sorry she was not of the same mind as Mungama, whose loss she felt keenly. Shortly after the former's death, she looked very poorly. Before that she was a strong girl; so the change was very remarkable. I asked her the cause. She said now that her sister was dead, everything in the house was very different. Her people scolded her, and made her work; Mungama was always gentle and loving. Now nobody showed her kindness, and everything looked dark and gloomy. Of course, it was Mungama's Christian influence that was wanting.

"My favourite pupil has not been reading regularly. She had been ill for a long time, and when convalescent she went to her father's house for a few

months. She has returned, and, I trust, will resume her studies after the midsummer vacation.

'A young married lady, the only daughter of a very wealthy man, who has read for the last two years, gives me great encouragement. When first I visited her, she simply read words of two letters from the Telugu first book. She has now begun the Bible. When reading the New Testament stories, she would prepare three chapters a day, instead of the one appointed. She is a favourite with all her young friends, who very frequently come into the room during the lesson.

'On one occasion three or four girls were talking of Christianity, and of some converts of their acquaintance. One said to me, pointing to her friend—"Will you take her? she will join your religion." Another replied—"No, the lady will not take her. She is dark; but she will take you, as you are fair." When I told them "Man looketh on the outward appearance, but the Lord looketh on the heart," my pupil said to them—"Girls, you are very silly to make such remarks." On my next visit, her cousin mentioned that she had heard my pupil say she had made up her mind to be baptized in the Christian faith. The subject of this remark did not contradict her, and shortly after she told me it was true "God had put the thought in her heart," and she was waiting for her husband to come up to Bunder, as it is, his intention too to profess Christianity. He is a student in one of the schools in Madras.

'K., formerly a pupil in one of the C.M.S. schools, is another anxious one. She reads at the house of the last-named pupil, when on a visit to her mother, who lives close by. She is not allowed to read in her husband's house, as his relations are very bigoted, although he is not.

'Once she had a fit, and her people said she was possessed with a devil. In this case superstitious heathen consider a cruel treatment very neces-

sary to drive out the supposed evil spirit. Poor thing! She tells me Jesus is her only Friend, and she goes to Him with all her troubles. When she heard her friend, the pupil last mentioned, express a wish to be baptized, she told me she and her husband have the same desire. I sincerely trust that the Holy Spirit will confirm and strengthen their faith, and help them to carry out their good resolutions.

'Very different to the two last-mentioned pupils is B. She read for many years in a C.M.S. school, is intelligent, and has a good knowledge of the Bible; but teaching her is very discouraging.

'In no house do I feel my weakness in utterance so painfully as here. But God's Word is quick and powerful, and has He not said, "It shall not return unto me void, but it shall accomplish that which I please"? so I leave the result of the teaching in His hands.

'The old Brahmin widow I formerly visited left to make Madras her home. From time to time pupils leave from one cause or another, and others take their place.

'For a month I taught a poor cripple. Miss Brandon was once passing down a lane in search of a Mohammedan's house, when she saw this young man placed on a cot in the front of his house. She stopped, and asked if he would care to learn to read, and to hear Bible stories. He was pleased; and his aunt, who adopted him, was very grateful, as she loves him dearly. His parents died when he was young; so this old lady having no children of her own, adopted him. He is said to have been a healthy child, but at the age of eight years he suddenly lost the use of his limbs. Gradually his whole body became withered, and now he has only the use of one finger and thumb, with which he tries to write, and cut figures of cardboard, or any other simple work.

'In every other way he is as helpless

as a babe. He is now twenty-four years of age. He is carried from place to place, and everything is done for him. He cannot even raise his hand to his mouth. Indeed, he is a pitiful object to look at; but his face looks intelligent, and he always appears cheerful, although he is poor, and has no comforts.

‘Miss Spencer was his first teacher, whom he liked much, and was not a little sorry to hear she had left Masulipatam. He appreciates learning, and enjoys Bible stories. Whenever I visited the house, many women and boys gathered round me to hear the Gospel. The cripple’s aunt hires out her mortar and pestles. As they are too heavy to be moved from place to place to the neighbours, the women bring the grain and pound their paddy here. They often stopped to listen, and appeared much interested. In this way many heard the glad tidings of salvation; but, to my regret, I could not continue my visits long. I had to read and explain loudly to such a number of people amongst the dust and flying husks of paddy, and this irritated my throat, and necessitated my giving up this house to a Bible-woman, who tells me the cripple is making progress in his studies. His favourite text is, “Jesus Christ, the same yesterday, to-day, and for ever.” A little wicker-work basket, which was made by a blind man in England, and sent out with the presents for the Zenanas, was given to this cripple. He was delighted with it, and expressed much surprise when he heard by whom it was made, and that it came all the way from England. He keeps it carefully, and tells its little history to his friends.

‘A few words about the schools, and I shall close. In the mornings I visit them, and examine the children alternately in Scripture and secular subjects. Where we have Christian women as Scripture teachers, I find

the children get on better than with men. In one school, where a master taught the Bible for many years, the children did not know practically the meaning of prayer. Once when I took the Scripture lesson, there was only one child present in the highest class. When questioned on prayer she said it meant “beseeching God;” but when asked, “May we pray to God?” she looked surprised, and wished to know how we might do so. I explained and read some texts on prayer, and told her how great a privilege it is to be permitted to make known all our wants to our Heavenly Father. Pointing to St. Luke xi. 1, I said she might ask Christ to teach her to pray, as His disciples did. She was pleased, and asked if she might pray in her house for herself and for her relatives.

‘As we were apart from the other teachers and children in a separate room, I said we might pray anywhere and at any time, and, seizing the opportunity, offered up a short prayer. She could not realise the privilege of going direct to our Heavenly Father, and making known our requests to Him, but promised to ask Christ to teach her.

‘With many children the question is, “How may we pray to God?” They delight to hear the story of *Jessica’s First Prayer*. May they, like Jessica, ask God to teach them to know Him.

‘In most of the schools Scripture is taught by women, to whom the children are much attached, and by whom they are influenced for good. Since holding a Bible class for the unmarried workers on Sunday afternoons, I have become better acquainted with them.

‘I ask your prayers that this class may be blessed abundantly, and that our Hindu sisters may be bright examples to those around them, and become more fervent teachers.

‘MASULIPATAM, 2 1/4 May 1886.’

3. ELLORE.

The changes that have taken place in our staff at Ellore are described by Mrs. Ellington. The marriage of Miss Seymour and her retaining work as Mrs. Brown, an Honorary Missionary, were mentioned in our January and February number.

MRS. ELLINGTON'S REPORT.

'The past year has brought about considerable change in our working staff. The Miss Tods, after being nearly five years at Ellore, and whose reports have appeared in *India's Women* from the first, have left, the elder sister to be married, and the younger, feeling that her health would be benefited by a change, is now in Madras working with Miss L. Oxley.

'They have placed at my disposal reports of their work during the last six months here, and these I forward with my own. Their leaving was unexpected, but, thank God, just at the time two other young people were about ready for full work, viz. Alice Middleton and Maramudi Rachel, whom I mentioned before as having been educated in the C.M.S. Boarding School, and were being trained for the C.E.Z. work.

'Both are able to teach in Hindustani, as well as in Telugu, which is a great convenience. Rachel is married, and, being a Hindu, it would not be thought right for her to go out in the town to work if she were not. I have however thought of her in connection with the Rev. G. Karney's advent letter 1885, para. 3, as I fully endorse all he there says concerning the "sacredness of home life and its duties," but as Rachel's widowed mother is an inmate of her home, I regard the latter as Rachel's "substitute for home service" whilst she is away teaching. Rachel has a little daughter now nearly a year old. Her husband is the head-master in the Boys' Church School, and more-

over there is the prospect of his being ordained.

'*Schools.*—As I remarked last year, our two Hindu Caste, and three Mohammedan girls' day schools were aided by monthly salary grants from Government until December 1884, when the change was made to grant by results, teachers' pay being reduced, and, in place, it was agreed they should have one-third of the grant.

'The examination was held in November last. Two of the schools did exceedingly well, teachers not only realising their former pay, but earned a nice little sum beside. The other three schools did not do so well, but I have hopes they will be more fortunate this year; in any case the change is good, there being more system in the working now than before.

'Our kind friend the Rev. G. Krishnayya has examined all the schools in the Scripture subjects twice within the last six months.

'*Zenanas.*—Last term Alice and Rachel taught the Scripture lessons, afternoon as well as morning, in four of the schools, until a few weeks before the vacation, when, according to custom, the schools were closed in the afternoon, as it was too hot for the children to go out. Then, as our young teachers had the leisure, I recommended that they should go in the evenings and visit the children's homes, and in this way get to know the mothers.

'Rachel was able to carry out this plan better than Alice. Soon after a Brahmin gentleman called, and said

he had brought his young wife to Ellore for a few months, and she was wishing very much for us to teach her reading and needlework, and would like to see us very often, in fact every day. I replied I could not just then undertake to teach her myself, but would pay her a visit, and provide a teacher; so when I went, I took Alice with me. Since then, until the holidays, Alice has been going four evenings in the week, not only to teach the wife, but a widowed relative too, and when I was there a few evenings ago, they told me they were very pleased with Alice. The latter being new to the work, I of course direct her, and when the very hot weather is over, I hope to be able to take a part in the teaching of these ladies myself.

'From the first I gave the husband of our married friend to understand we did not undertake secular work, unless allowed to give lessons from the Bible as well. I think he was aware of this, as he raised no objection, and let it pass. Our new assistant Mrs. Whitwell arrived a few days ago: her work will be in Hindustani: she is now studying with a Munshi, and as soon as she has gained sufficient knowledge of the language to teach, I would like to set Alice free in the afternoon for teaching in the Telugu houses.

'Since Miss Tod went away I have been following up some of her work in the Telugu homes, but as she has given a rather full description of this in her report, I will not say more than remark that a Brahmin pupil, by her persevering efforts to learn, in order to please her husband, has made surprising progress in her studies.

'Four widows also (Sudras) belonging to the regiment, and who from the first have been attentive listeners to the reading of the Gospel, have, after some persuasion, consented to learn orally a prayer, and answers to Catechetical questions. One can tell from their remarks they think as well as hear;

still, being adults unable to read, I thought it would be a good plan if they could be induced to learn by heart some of the fundamental truths of our Holy Religion, as, dear women, though they take pleasure in hearing about the Lord Jesus, and if asked say they do believe in Him, yet having been brought up according to their Hindu Code, it is not easy for them to understand sin and repentance, as it is revealed in the Bible.

'Teaching in the Mohammedan Zenanas has for the most part been in abeyance since Miss Dora Tod left, but now Mrs. Whitwell has come, we hope it will not be so much longer. And, health permitting, Mrs. Browne we expect will before long take charge of the Mohammedan department of the work.

'*C.M.S. Girls' Boarding-School.*—Last autumn Mrs. Alexander was expected back at Ellore, but whilst making arrangements for resigning the C.M. House and its liabilities into her hands again, the Rev. J. Harrison, Bezwara, was ordered home on sick certificate, and the Rev. F. N. Alexander was requested to make Bezwara his headquarters; thus the Mission House continues to be our home, and the Girls' Boarding School my particular charge.

'With the exception of a case of cataract, I am thankful to say the general health of the children has been good during the past year; and when the Government examination was held in November last, it was found the Grant earned was larger than any previous year, Rs.542:3:10. Mr. Alexander examines the Scripture subjects taught in this school.

'In closing I would like to express my thanks to Mrs. Weitbrecht and other friends for the books they have from time to time so kindly sent for our help and refreshment. My grateful thanks are also again due to kind friends for the supply of work-boxes, dolls, bags, and other gifts for our School and Zenana pupils, for-

warded by Miss Cockle in December last.

'One noticeable feature in connection with our work during the past year has been the invitations we have had to teach in Brahmin houses ; this is a new experience, and although we know it is only education that is

wanted, yet we gladly respond to the call, and try to do our duty, leaving results with the Lord God.

'Pray for us, that the word of the Lord may have free course, and be glorified amongst us (2 Thess. iii. 1).

'ELLORE, *June 2, 1886.*

MRS. BROWNE'S REPORT FOR 1885 AND 1886.

'My report for this year will, I am afraid, seem very meagre, but my frequent illnesses have prevented my taking a more active part in the work.

'As I omitted to send a report last year, I will go back to September 1884, when, by God's help, I passed my first examination in Hindustani, and in December was admitted as a member of the C.E.Z.M. Society.

'In the beginning of December Mrs. Ellington fell ill, and left Ellore for a change, leaving me in responsible charge of the work : seventeen of the boarding girls were also ill, and one died of consumption. As the matron had accompanied Mrs. Ellington, and our medical attendant was also ill, my hands were more than full. Mrs. Chapman and Miss D. Tod, two of our assistants, also became ill, the former dangerously, and when Mrs. Ellington returned from Guntur, I was just able to go through the accounts with her, when my turn came, and I had a serious attack of fever.

'On the 8th February 1885 I opened a Sunday-school in the Lines, which numbered 22 pupils. I was assisted by Alice Middleton, our Eurasian Bible-woman, a faithful and honest little worker. When I was married in June, and went to live at the other end of the station, I am sorry to say that the Sunday-school was closed. I re-assembled the children once more to distribute the prizes for attendance. I must here thank the ladies who so kindly sent the twelve book-bags. I do not know what I should have done without them, for I had to make up the rest of the rewards with any pretty

little boxes, bags, etc., that I happened to possess, and these, with fruit and sweetmeats bought in the bazaar, made them quite happy.

'I wish the workers of the bags could have seen the smiles on the children's faces, and their salaams when I told them of the kind ladies who had sent these bags from England for my "Sunday children." I hope I shall not be considered greedy when I ask for double the number this time, for I have opened another Sunday-school at this end of the town, and have already 25 on the roll, so that 24 book-bags will be gratefully received. Those of bright print, red and yellow or orange-colour, are much preferred ; and may I suggest that if they were lined with some common strong stuff, they would last twice as long. Little cardboard boxes fitted up with 2 or 3 needles, a reel of No. 30 white cotton, and a *small* thimble and pair of scissors would be most acceptable for the bigger girls, who will soon leave school altogether, and dolls, bright bags (the same material both sides) and coloured-glass saucers, in which Mohammedan children carry round little packets of sugar-candy to their friends on certain feast-days, would be received with delight.

'I know how many claims you have upon your liberality, but I would remind your kind lady helpers that there are not many *Sunday*-schools for Mohammedans, and that they require more encouragement than day-schools, where secular education is the attraction.

'Never before has the sight been seen in Ellore of Mohammedan children *kneeling* round their teacher with closed eyes and clasped hands, repeating the Lord's Prayer. Last Sunday, after speaking to them about Jesus, I asked them if they loved Him, and all my old pupils answered "Yes," and seemed to appreciate the text, "We love Him because He first loved us," and all promised that they would pray their little prayer to Him night and morning, and obey His commands. I could fill pages with extracts taken from my journal about my beloved Sunday-school, but my report is only one amongst many, and I may not take up too much room.

'Hitherto I have borne the expenses of both the first and the present Sunday-school myself, as I was so confidently assured that such a thing as a Sunday-school for Mohammedans, where only the life and love of our Lord Jesus Christ was taught, was sure to be a failure. As I read the article entitled "How the victory is to be won on the Mission Field," by Z. M. in *India's Women* for March, the third paragraph on p. 56 particularly attracted my attention, and I at once resolved to ask if one or some of God's servants would adopt the important Mohammedan work in Ellore, and remember it in prayer. It would give me much pleasure to acquaint these god-mothers of the work, if I may so call them, with the troubles and pleasures, and often happy surprises that fall to my lot in connection with it.

'There seems to me to be one link missing in our chain of operations. We teach the children of the poor in our schools, and rich ladies in their Zenanas, but what becomes of the big girls of poor parents, who, after passing through all the classes in our schools, are taken away to be married, and are obliged to keep as closely in seclusion as their poverty admits! They are taken away without warning, and they leave school without even a portion of Scripture. As they

cannot keep strict "Gosha," they are not included among the Zenana ladies.

'That Satan takes advantage of our neglect to snatch away the good seed, is proved by the fact that there has not been a single conversion among Mohammedans in Ellore. My heart yearns after these girls, and I have grieved and pondered over their condition until one day, when reading some very old numbers of *The Book and its Mission*, an idea suggested itself which I trust was sent by God. Why not apply to the Bible Society for a Bible-woman, one taken from the same class of society if possible, to whom she would be sent, and whom the women would welcome as an equal? Her first duty should be to these big girls, and their mothers, and other female relatives, and these should be the nucleus of a growing and spreading work among the *poor* Mohammedan women of this town.

'My Christian ayah, an earnest worker, has begun a Sunday class of her own accord for Telugu children and women; she has at present 6 pupils, and I have promised each of the women a red jacket, and the children a doll, when they can say the Lord's Prayer and Ten Commandments.

'I hope by and by to be able to instruct in Scripture between 20 and 30 old beggars, Mohammedan and Telugu, who come every Sunday for a little rice; but this I must postpone until I can get some assistance.

'Before concluding I must thank Miss Langfern, who kindly sent me out some large Telugu texts; they will be very acceptable in some Hindu homes. They are so beautifully done that they tempt me to ask her if she would copy some Hindustani texts, if I sent her samples. I should be glad of a great many of these for the Mohammedans. My thanks are also due to the very kind and thoughtful donors of the little religious books sent me from time to time; they are most acceptable, and last year, when I was so often ill, they came like refreshing

breezes or draughts of cold water to revive me. If those who send them would enclose their name and address

it would be a great pleasure to thank them personally. MARY BROWNE.

'ELLORE, 25th May 1886.'

REPORT FROM MISS TOD (NOW MRS. CAMPBELL).

'I mentioned in my last report that my work was amongst Sudra women only. The doors, that the higher classes fast closed against us, opened at last, and though we cannot say it was for the *Gospel*, we welcomed it as a great encouragement with thankfulness.

'Mrs. Ellington had always bade me remember that I was not to be satisfied with only Sudra pupils while there were so many Brahmins in the town.

'The completion of a new pettah, or native town, where the finer and white-washed buildings of Brahmin officials stood out prominently from the main road, made us feel the necessity of attempting to reach them in their homes. Unannounced friendly visits seemed just as unavailing as the letters that were written. I was told to *go away*, because I was *not wanted* at a Brahmin pleader's house, and I could scarcely realise, till I heard the words myself, that such a sweet-looking woman as the pleader's wife could be so cold and harsh.

'Day after day I passed those fine buildings to the poorer localities, where my regimental people (Sudras) lived; but one day in August I did not pass by in vain. My tonjon was stopped by a Brahmin lad opposite the pleader's house, and I was called this time to it. The proud little woman who had once turned me away brightened up when I went in, but I found it was not the *Gospel* that was wanted, but secular education. I was wanted to teach the daughter of thirteen to read, write, and count, and they had taken this step to satisfy the ambitious son-in-law, who evidently made them feel keenly that they had made a great mistake in not educating *his wife*.

'He came out himself and spoke

strongly on the subject, and expected me in three months to make up for the loss of *years*. I told him I would try my best to get her forward. I then made him understand that I could undertake no secular work unless consent was given me to teach from the Bible as well. He agreed readily, and seemed determined to hinder me in no way; and whether it was to show me that his sympathies were with me or not I cannot say, but I always found maxims like "Love God," "Do good," "Speak the truth," written in English as well as in Telugu on the covers of his wife's books.

'But he was very hard on his poor little wife, and expected her head to take in a great deal all at once, for she had to learn lessons set by him as well, and use one side of her slate for his examples in notation and numeration. When I found her head did suffer for all this strain brought to bear on it, I said I would speak to him. "*Do not*," she said, "for he will think I have complained to you."

'Another Brahmin family—the sub-judge's—had come into Ellore about this time, and it was not hard to get an entrance here. I did not take into account all that the old prejudiced grandmother of the house, soured and embittered by what Brahmin widowhood imposed upon her, said and thought of me, but her rule happily was within bounds.

'The bright, educated daughter of thirteen, with her affectionate mother, made up for the grandmother's deficiencies, and gave me a very interesting account of their life in Madeira. The daughter showed me specimens of fancy work she had done while at school. Here too the *Gospel* was not wanted. She had learned everything but English.

'I promised to teach her under my own conditions, and I never found them make any objections to my reading and teaching out of the Bible, but the same interest was not thrown into it as in other lesson-books. "A Saviour" meant nothing to these pupils, but to most of my Sudra women He was a reality; they realised His love for them; they loved to talk about Him and dwell on His second coming. But then it must be remembered that these regimental people have always had more "light" and knowledge, and He who opened the homes in his own time will do the same to *hearts*, however unimpressible they may seem in our eyes.

'School Work.—Till August my school work decidedly wore the *brighter* aspect when compared with work in Zenanas.

'The children always enjoyed their Scripture lessons, and took many truths home to their little hearts. We

lost a dear little child of four from our midst. Mrs. Ellington called her the baby of the school, and she certainly had all a baby's privileges in the shape of attention and petting. We missed her dear little face very much. I felt so drawn towards the mother that I began visiting her regularly twice a week.

'This woman and her mother became two of my most attentive and satisfactory hearers of the Gospel, for many a promise and passage answered their hearts' questions. I have learned since that she is doubly bereaved. Her husband died of cholera at Ava while the troops were in Burmah, and I remember they were all in all to each other, and she was looking forward to meeting him. He may have been a Christian at heart, for when he answered the letter that told him of the death of his only little daughter, he said, "We must not question this. He who gave has taken away."

MISS DORA TOD'S REPORT.

'This will be my last report of work in Ellore. When my sister and I left for our last Christmas vacation we had no idea that we should never return, for my sister's marriage was unexpected, and I have found work here in Madras. The Ellore climate did not suit me. I was ill with fever at the close of nearly every year.

'My five years' work at Ellore has always been encouraging and interesting. I had grown much attached to all my pupils both in schools and Zenanas. Their affections once gained, I had not the least difficulty in getting them to read the Gospel, and talk over what we had read with a spirit of inquiry rather than of haughty and angry argument.

'Since my last report I was asked to visit another house, an assistant collector's family with two very interesting girls, who had begun lessons in English, etc., with me. They appeared intelligent, and at my very first visit raised no objections to reading

the Gospel aloud, while some members of the family (old women) stood around to listen.

'At the Cazy's house I had quite an interesting little class of six pupils. Very often they would be seated at the doorway with their books waiting to welcome me with bright smiles and salaams. They had taken quite an interest in singing, and soon picked up the tunes of the hymns, "There is a Happy Land" and "I want to be an Angel."

'I have had some very affectionate letters from many of my Zenana pupils making very kind inquiries, and regretting my not returning.

'I shall always have pleasant recollections of the happy and comfortable home we had with dear Mrs. Ellington, who was quite like a mother to us, and to whom we always went for help and advice in any difficulty.

'The work in Ellore will always be of the deepest interest to us.

'DORA TOD.

'MADRAS, 7th May 1886.'

MRS. CHAPMAN'S REPORT.

'The time has arrived for a review of the year last added to the records of the past. I thankfully find much to remind us that the Lord has fulfilled His word, "Lo, I am with you alway." He has gone before making dark places light and crooked things straight, and has taught me to say, "Sing praises unto the Lord, sing praises with understanding."

'With the deepest gratitude to our loving Father for renewed health and strength, I was enabled to resume work steadily and trustfully, and with more encouragement.

'The same number of Zenanas and pupils as last year have been visited and taught daily, except Sunday. With some exceptions, the women listen respectfully, and some with earnest attention. Old and young are making rapid progress in acquiring a knowledge of Scriptural truth, and there is every reason to hope that, from the seed thus sown, the desired fruit will appear in due time. They say, "Your religion is good and holy, and your God is love, therefore the English ladies are blessed and filled with love towards their hapless Indian sisters;" then, lifting up their hands, they invoke a blessing on the English ladies for devoting their time and money to send them the pure loving message of Jesus the Saviour of mankind.

'The worship of false gods is still kept up, pretty much through superstitious fear and custom; but there is a widespread and growing conviction among the most thoughtful of my Zenana women that idolatry is all a lie, and that the great Creator will surely punish them.

'One of my Zenana pupils, the wife of a hospital assistant, suffered for eight months from dropsy. All through her painful illness she was gentle, patient, and resigned. She would often say, "The blessed Lord knows what is good for me. He won't make

• suffer more than I am able to

bear." Once she embraced me, with tears, saying, "Do, madam, come and see me often; your presence cheers and comforts me when you read the Word of Life." Now I am thankful to say she has recovered, and is enabled to glorify God.

'In another Zenana I one day found an old pupil of the Fort Caste Girls' School much distressed and weeping bitterly. When she became quieter she went inside and brought out her son, a boy eight years old.

"Look at my darling boy, madam," she said; "my first boy. I was so proud of his fine height and perfect form. See how the Almighty is afflicting me. God has said, 'I will visit the sins of the fathers upon the children unto the third and fourth generation.' Did I sin, or did my fathers sin, that my beloved boy is thus afflicted with this dreadful disease, leprosy? I will hold His feet: I will not let Him go. 'Lord, if Thou wilt, Thou canst make him clean.'"

'This woman fully believed the great Physician was able and willing to heal her son. She said she prayed constantly to Jesus Christ. I asked her what she said.

'Reverently putting up her hands, she said, "O Lord, my Saviour, when Thou wast on this earth, Thou wentest about doing good and healing all manner of sicknesses; look down now with pity, and stretch out Thy hand and touch my poor boy, and he will be made whole."

'After six months' medical treatment he is almost well; her faith indeed was remarkably rewarded, considering the nature of the disease.

'A very interesting pupil, formerly belonging to the Line Caste Girls' School, has been suffering for the last five months from asthma. One day her father came to me begging me to bring the apothecary to see his daughter, who he said was dying. We hastened to the house, but found her

hardly able to breathe, and unable to swallow. Morphia was injected in her arms several times, and as soon as she was able she said, in broken accents, "O God, my Father, for Thy dear Son's sake, look upon my affliction and my pain, and forgive all my sins. Not my will, but Thine be done. My sufferings are very great." The apothecary inquired if she were a Christian. She replied in the negative, but added she was one at heart. She did not die as was expected, but is now fast recovering.

'My favourite pupil's husband has forbidden her to read the New Testament or to see me. In mentioning this she said, "I don't know whether it is right of me to tell you; please don't let this grieve you; I know you feel for me. My husband is seldom at home; do please continue your visits as usual. What can I do? I am only a woman. I want to be a follower of Christ. There are so many obstacles, chiefly my grandparents, who have been so kind to me from my infancy. Surely the Lord will in His own time make good His word, 'Other sheep shall hear His voice, and we shall be of one fold under one Shepherd.'" Remember this pupil in prayer, that her faith fail not.

'One bright and intelligent pupil has died. She always knew her Bible lessons very well, and actually taught two others who have since come under my tuition. Some few months ago, in the course of conversation, she said, "I am in my Heavenly Father's hands; let Him do what seemeth good in His sight; I bow to His decree."

'During my last visit but one, at her special request I read the "Raising of Lazarus." A few days after I called again. Several people gathered around my tonjon and prevented me going in, declaring three persons were attacked with cholera. Presently the husband of my pupil invited me in, saying his wife was anxious to see me.

I entered and found her, her little girl, and a nephew, all suffering from cholera, and two days after she quietly passed away.

'Her friends and relations vowed to the goddess of cholera that if she would but spare the child they would make an image of silver as large as the child, and place it in the temple. The child died six hours after the mother.

'I spoke a few words to the bereaved husband. He said, "God worketh all things for our good in this uncertain world. He is wise, just, and holy. His will be done."

'Since this occurrence two houses have been closed against me. The owners said they did not "wish their daughters to become clever. What was the benefit of poring over books, stooping their heads over needlework. It had killed that beautiful woman. Plenty of salaams. We would rather have our daughters grow up ignorant. Go away."

'I turned away sadly, praying the Lord would have mercy on those who had no mercy on themselves.

'Several of my Zenana women ask, If we are to believe in Christ and become Christians in order to be saved, what shall we do about our caste? How can we leave that? Is it not sufficient to believe on the Saviour with the heart? asks another; is it necessary also to make an open confession, and to be baptized?

'In general our Zenana women are so entirely in the power and authority of their husbands and other male relatives that it is, humanly speaking, impossible for them openly to become Christians by baptism.

'But nothing is impossible with the Lord, and in His own time the Word now sown in the hearts of these women will yield abundant fruit to His honour and glory.

'Scripture lessons are taught by me in the Line Caste Girls' School two hours daily, and examined by the Rev. Krishnayya Garu three times a year.'

An Appeal from Mysore.

IT is no new thing for the ambassadors of the King of kings to plead with rebels: 'We pray you in Christ's stead, be ye reconciled with God.' Nor is it altogether strange when the earnest pleading to receive the message of peace falls on deaf ears. When out of the midst of heathen darkness, the cry, 'Oh that I knew where I might find Him!' seems to ring in the ears of God's people, may they not believe that He has gone out before them?

Whilst 'many run to and fro in the earth, and knowledge increases,' it is conceivable that intelligent men of India, even of the bigoted Moslem creed, should look favourably on the Christian religion, which offers nobler results than their own. But now an appeal has made itself heard from the Mohammedan Zenanas, and as yet there is none to answer—none at least on earth,—surely it has entered into the ears of the Lord of Sabaoth.

Miss Goldsmith, a lady who has lately spent seventeen months in India, visited the Mysore country with her brother, a C.M.S. missionary in Madras. Of the largely populated towns, she found that the smallest contained over 2000 Mohammedans. 'Nowhere,' she writes, 'did we find any work being done for the poor benighted prisoners in the sad recesses of the Moslem Zenanas.'

Whilst her brother preached in the streets, she was asked into the houses, and the Bible and hymns were listened to with every mark of interest. Not only did the women earnestly request regular visits, but one man begged her to come every day to teach his wife.

The Wesleyan and London Missionary Societies were already at work, and Miss Goldsmith asked their Secretaries in Mysore if they would take up the Mohammedan Zenanas. But as their efforts are specially directed to the Canarese and other Hindu people, and their hands full, they could only promise to gladly welcome any ladies sent out by our Society.

The opening words of the Dean of Gloucester's speech at our Annual Meeting have been echoed in the recent reports of women's work among the Mohammedans of India: 'Never before were the fields so white unto harvest;' 'Never before so many open doors;' 'Never before has the sight been seen in Ellore of Mohammedan children kneeling round their teachers, with closed eyes and clasped hands, repeating the Lord's Prayer.'

The great difficulty arises, not from the barrenness of the ground, but from the lack of workers in the great harvest. It may be roughly reckoned there are 100,000 Moslem women in Mysore alone.

The Lord of the vineyard has gone out to hire fresh labourers, and

His demand, 'Why stand ye here all the day idle?' cannot be evaded. No Englishwoman can answer honestly, 'Because no man hath hired us.' For them this work seems specially intended. The power of a true Christian life cannot but be felt, both by Mohammedans and Hindus, and they respect the conquering race in India. An old Mussulman woman said, as she drank in the sweet Gospel message for the first time, 'You are the teachers God has sent us, and we must listen to you.'

Miss Goldsmith offers £50 for the passage of one lady for this work. It might be undertaken by some who are not equal to a post in the less healthy parts of India, for Mysore is favoured with a delightful climate during ten months of the year, and convenient railway communication with most of the principal places.

Willing offerings and consecrated service are needed before the sun sets on this glorious day of opportunity. For love of the Master, whose glory has been given to the false prophet, from pity for the prisoners tied and bound in the chains of bigotry and ignorance, surely the workers and the means to send them forth will be supplied without delay.

Home Items.



WE have pleasure in announcing that the Rev. Canon Hoare has consented to give the farewell address at the C.E.Z.M.S. Dismissal Meeting, which is arranged to take place in the autumn.

2. The *Journal of the Society of Arts* publishes an interesting paper by Captain Richard Carnac Temple, on *Every-Day Life of Indian Women*, followed by a discussion. From information given by 'trustworthy natives of India,' he drew a sad picture of the pitiable need of the high-caste ladies of practical sympathy from outside.

In the course of his paper he said that from what he knew of Indian bigotry, it appeared to him either the Zenana missionaries did not find their way into the homes of any native gentlemen but those few who were already in sympathy with the movement, or they did so purely as ordinary visitors. He was therefore not inclined to place much faith in the efforts of these well-intentioned persons as likely to result in anything of practical value.

In the discussion that followed, Surgeon-Major Pringle said that they were told Education was to be the means of moral elevation for the women of India, but how was Education to reach them? After many years' labour by the ladies who worked in the Zenana Mission, it was be-

ginning to tell. He had no wish to detract in any way from the scheme of Lady Dufferin ; no one who had seen the misery he had witnessed, or who had examined the mortuary statistics as he had, would ever think of doing anything which could possibly throw any difficulties in the way of such a noble work ; but it must be carried on in a spirit of self-devotion, even though the relief of human suffering was alone aimed at. Any one who had seen and known what a native house was, who had had to attend on native women, and seen their rooms and surroundings, would feel assured that nothing short of devotion to the work could carry a woman through it, and that devotion must arise from a higher principle than the hope of pecuniary reward. He knew the intention was to educate a certain class of women professionally, and send them out, but this was the outcome of work that had been going on for years, though perhaps it was not much known.

The Chairman, Colonel Yule, C.B., in proposing a vote of thanks to Captain Temple for his 'careful and diligently compiled statement,' said that in one point he had not spoken with that accurate knowledge which he had shown in the remainder of the paper. He seemed to speak of Zenana Missions merely out of his inner consciousness of what he thought would be their result ; but here he thought his inner consciousness had led him astray. The results of the operations of the Zenana Missions were exceedingly remarkable. There were at least two great and some minor Societies, and since their establishment there were scores of intelligent, devoted ladies—probably not less than two hundred—engaged in making intimate acquaintance with the ladies of Zenanas to which they had admission. It was a fact that a great many Hindus especially, but also some Mohammedans, did give free access to these ladies to the interior of their homes, and that access was never sought without the distinct intimation that the Scriptures should be read, and Christian teaching given. From time to time the doors were closed against these ladies, but others were opened. And the result was that they were doing a great work in mitigating the unhappy condition which had been so graphically pictured.

Captain Temple has since explained to an influential member of our Society that he has no desire to be in opposition to the Zenana Mission, and that he sees as clearly as any one that if the English ladies really get inside the Zenanas to an appreciable extent, they are capable of doing an incalculable good. The only point about which he has been sceptical was their finding access to the Zenanas, and he shall be glad to be undeceived.

He also very cordially invites the assistance of our missionaries in his

interesting work of collecting Indian Folk-lore for the pages of the *Indian Antiquary*, *Indian Notes and Queries*, and *Punjab Legends*, of which he is Editor. He suggests that Zenana missionaries, having special opportunity of adding to our knowledge of social customs and beliefs of the natives, particularly of the women, might send him such notes as they will find in the *Punjab Notes and Queries*. Initials by way of signature will suffice if names are objected to.

Any contributions to the collection of Indian Folk-lore in the *Indian Antiquary* will also be welcome.

3. *Our Association Secretaries*.—We would like to draw the special attention of our friends to the valuable labours of our Association Secretaries, several of whom do their work out of pure and simple interest in our cause, moved by love to our great Master, while others, from circumstances which make it necessary, receive a small sum to cover their expenses, and the sacrifice of time not entirely their own.

Perhaps few of our friends realise the great efforts required to be a good, faithful, and efficient Association Secretary, and we thank God we have many such.

The Secretary has, so to speak, first to educate herself for her work. She begins by furnishing herself with a map, and diligently studying the geography of her county, the number and character of its towns and villages, larger and smaller. She makes a list of these, and then proceeds to gain an acquaintance with all the circumstances that will enable her to work them profitably. She provides herself with a list of the clergy, and gains, as well as she can, an idea of the sentiments and proclivities of each individual clergyman. She then addresses to him a courteous note, or, if possible, pays him a visit, and introduces to him her mission in the most attractive way she can command. In some cases she will be at once discouraged, and in others not very cordially welcomed, while in a few she will be warmly received and encouraged. Her experiences will be varied, and she makes a note of them for future guidance. A refusal is not always a denial. After an interval an attempt may be made again, or the clergyman may be changed, so that plans which at first looked most unpromising may eventually become her best auxiliaries. But an Association Secretary does not entirely depend on the help to be gained from the clergy, though to obtain that should be her most prominent effort. It will, however, often be found that there are influential ladies, or other individuals who will give her valuable assistance in working up associations in quiet country places and even in towns also.

Of such aid she would do well wisely and discreetly to avail herself, and through such the interest of the clergy may be gained.

All such faithful labours, 'begun, continued, and ended in God,' will bring forth much fruit, as we have reason to know, for to the patient, persevering work of our Association Secretaries we owe the bulk of our income, and, what is equally valuable, we diffuse information on the subject of our work, which every one of our countrywomen ought to know, but of which many, even of our true-hearted Christian women, are lamentably ignorant.

Our staff of Association Secretaries always needs replenishing, and we earnestly invite the co-operation of more of those among our friends who can help us in this way, and we would appeal to them, as to those who owe some measure of service to our very important cause.

Some who may long to go out as missionaries, but are unable to do so, may, as Association Secretaries, render us service equally needed, and in its way equally valuable; and to all we would commend this part of our work as an especial subject for prayer.

Remember our faithful and persevering Association Secretaries before God, dear friends, and our ever-faithful Master will give us to prove of a certainty the truth of His own cheering promise to the steadfast and unmoveable—the 'always abounding in the work of the Lord'—that 'their labour shall not be in vain in the Lord' (1 Cor. xv. 59).

4. The valuable help rendered both to home workers and missionaries on furlough by the friends who have shown them hospitality it is impossible to estimate. The kindness of Mr. and Mrs. Arbuthnott must be specially acknowledged, at whose house our Anniversary closed by a very enjoyable 'at-home.' They entertained a large number of friends of the C.E.Z.M.S., some of whom were in London for a short time, thus giving an opportunity for mutual help and counsel, which was greatly appreciated.

5. *Illustrated Scripture Cartes*.—Knowing the value of pictorial illustrations in India as a medium of conveying Scripture truth, we are anxious to enlist those who are clever with their brush and pencil as members of a 'C.E.Z.M.S. Painting Union.' We propose naming a text in our Magazines every other month, which we ask each member to illustrate according to her own taste and imagination, only suggesting that Eastern costumes and surroundings with bright colours would make them specially attractive to our pupils.

The size of the cardboard should be about 18 by 14 inches, and the

painting done either on the sides or the bottom, leaving ample space for the text. These decorated cards will be sent in sets at the end of the year to the different stations all over India, where the words that are illustrated can be inserted by a native penman in the various languages required.

The subscription for membership is 6d. a year, and we propose an Annual Exhibition, when a Prize will be given for the best set.

Any one wishing to join must send in their names with subscriptions to Miss Swainson, 5 Maresfield Gardens, to which address all pictures must also be forwarded with the members' names and addresses on the back. A list of the stations to which the sets of pictures have been sent will be given in the Magazines. Our text for September-October will be Isa. lv. 1.

We have already the names of several members, and shall be glad to enrol more as soon as possible.

6. Sales of Work for the C.E.Z.M.S. will be held at Lowestoft in the middle of next October, for which Miss Martin, 19 Esplanade, Lowestoft, will gladly receive contributions; at Cloudesley, Park Road, Wallington, on October 26th, 27th, and 28th, from 11 A.M. to 9 P.M., for which Mrs. Boyle, The Vicarage, Mrs. Baylie, Musley Villa, or Miss Hooper, Cloudesley, will thankfully receive contributions; and at Acton, in the beginning of October, for which Mrs. Roberts, 1 Apsley Terrace, Acton, W., will receive contributions.

A Meeting for Prayer and Praise, open to all friends, will be held (D.V.) at 5 Maresfield Gardens, on Monday, October 25th, at 3.30.

Foreign Items.

I. North India Missions.

Barrackpore.—We reprint a description of our Converts' Home in Barrackpore which is contained in an interesting letter published by the American Magazine, *The Missionary Link*:—

'A few words about this institution will not here be amiss. It was opened a few years ago by a lady connected with the Church Mission Society, whose long experience in mission work taught her the great need of a home to receive those who come out from Hinduism. It is a boon to all missions, for by the payment of a fee all can put in their candidates for baptism, and they are instructed in the way of salvation, are surrounded with all those influences which tend to holy living, and are assisted to get the education required to fit them for teachers, so that they may finally earn their own living. It is in a station an hour from Calcutta by rail. There are two

bungalows, shaded by trees, the gardens bright with flowers, and the grounds large enough for them to walk in and not feel themselves prisoners, though they may not go beyond. The quiet is scarcely disturbed, save by the singing of the birds. In that sweet spot our little Kamani has been cared

for and gently led in the right path. Three English ladies reside with them, and those who have been there long enough go with the missionaries to Zenanas. The Home has been greatly blessed to many rescued from heathenism, and the mission has prospered much in that district.'

Krishnaghur.—Miss Dawe writes :—

'You may remember that I sent you last year an account of the mela held at the Raj-bari here, at which we were able to do a little work. It was held again this year, and still larger numbers attended.

'Some days before it began I sent to the Calcutta Tract Society, and got a large quantity of tracts for distribution. The mela commenced last Thursday, and in the morning I went to it with some of our teachers. We found a quiet corner, where they were able to collect little groups of women, to whom they spoke of the Saviour and the free salvation to be obtained through Him. Meanwhile a number of applicants for tracts surrounded me.

'From the numberless little shops in the bazaar, or erected along the road, the sellers often ran out to us to beg for a tract. On reaching the Raj-bari, the teachers again began their work of talking to such women as gathered round them; and Miss Blond, Miss Key, and I continued to give

tracts, and to sell Scripture portions and little Gospel books. Many came and said: "We cannot read, but a brother at home can, so please give us a paper to take home."

'An old, venerable-looking man asked me to give him one of each sort I had, as he wished to read them all. Meanwhile our teachers had had very nice work, and some of their listeners had promised to be at the same spot the next day to hear more. "I should like to listen always;" "I feel as if I could go with you, my heart has been so touched by what you say," and similar remarks, were common.

'Altogether, during the three days of the mela, we distributed 6300 tracts—a great increase on the number given away last year—besides a quantity of Mrs. Grimké's text-cards, and sold about seventy Scripture portions and little books. We pray that in the distant villages they may be the means of leading many to seek and find the Saviour.'

Nuddea Village Mission.—Miss Sugden writes :—

'This afternoon we had over 50 women sitting at our tents, so my congregation came to me, instead of my having to go and look for them. I distributed a great many of Mrs. Grimké's cards (some one was so kind as to send me a large number, and they are so useful) to several big boys standing about. Then six or eight Babus sent me salaam, and would I see them? Of course I said I would, but not at the tent, as my two Bible-women were talking and singing to the women. So I went with Miss Valpy, and we

had a long talk in English with such nice gentlemanlike men. They said they were very pleased to see us, and hoped we would go and see their wives and daughters. I asked them if they quite understood why I had come, namely, to teach the women, if I were allowed to see them, about our Saviour Jesus Christ. One replied, "All the better;" another, "Our women, through the prejudice of our country, are shut up, and no one can help them but God, and we wish you to teach them."

'There is not one Christian in this large place; but one of those men's faces beamed with delight when I said I had come to tell the women of a Saviour's love, and he said he wanted his ladies to learn. I feel that God has brought me here, and He has so thoroughly answered our prayers of last week, that He would send His Spirit to open the hearts of the people, and help us to speak His word faithfully.

'After the men left two boys came to have one of Mrs. Grimké's cards explained—Acts xvii. 31 ("He hath appointed a day in which He will judge the world," etc.). They said,

"We have read many books, but we do not understand this. Who is God? We have never heard of this God before; will you tell us about Him?" Their faces were so earnest, I shall never forget it; they reminded me of Acts xvii. 19, 20: "May we know what this new doctrine, whereof thou speakest, is? for thou bringest strange things to our ears, we would therefore know what these things mean." So I explained, and spoke of *Jesus*.

"Yes," they said, "that name is written here too."

'I told them to come back to-morrow, and I would tell them more.'

Mirat.—Miss Stroelin writes:—

'Our schools are getting on very fairly, for which we have indeed cause to "thank God, and take courage." As an instance of progress, I may mention that in one school the post of teacher was left vacant, and was given to the head girl in the school, who had

been trained and taught there by Miss Hœrnle, and is now fit to instruct the little ones. When one thinks of the many obstacles to progress which one has to fight against in these schools, I think this is a very pleasing sign of joyful encouragement.'

II. *Punjab and Sindh Mission.*

Amritsar.—I. The Rev. R. Clark, writing on 28th May, dwells with much satisfaction on the fact that this year the Alexandra School at Amritsar has passed two out of three candidates sent up for the Calcutta University Entrance Examination. The successful candidates are Miss Minna Ghose, daughter of the native pastor at Kurrachee, and Miss Lajawanti, daughter of Babu Rullia Ram, pleader at Amritsar. These are the first female undergraduates that the Punjab has produced. The Examination was one in which very many failed, and we rejoice to hear that both our successful pupils have already become teachers in the Alexandra School. Another pupil, Julia Sohun Lal, has also passed in the Middle School Examination.

Mr. Clark sees in all this the fulfilment of his long-cherished desires regarding this School, which are beautifully expressed on page 64 of the Rev. R. Clark's *Thirty Years in the Punjab*:—

'May this institution train many girls to be good children, good wives, and good mothers. May it train many to become teachers of others. May it train them for eternity as well as for time. May God send us not only good

pupils but good teachers also. May *He* ever select them and prepare them for their work. May this be an institution which may help to elevate the Native Church, and to leaven the land with good. May love and joy, health and happiness, knowledge and holiness, ever flourish here, and go forth from here. We here commend it to God and to His grace. May He be with all who dwell in it, both in the school-

room, and in the play-ground, and in the house. May He bless and shield them all, both by night and by day. May He abundantly reward all who have helped towards its erection, or may yet do so. May He take this school under His special care and protection, and order everything, and watch over every person in it, now, and for ever, for Christ's sake. Amen.'

Whilst many of the friends of Zenana Missions are rejoicing at the success of the candidates sent from the Alexandra School for the Calcutta University Entrance Examination, an extract from the *Civil and Military Gazette* of May 27th, 1886, will show the opinion of others in the Punjab on the higher education of Indian girls:—

'The native Christians of this province are setting a brave example to the Hindus, Mohammedans and Sikhs, in a matter of vital importance with respect to reform and progress—that of higher female education. There are excellent Christian Girls' Schools at Lahore, Amritsar, and Ludhiana. We hear that this year the Alexandra School at Amritsar has passed two out of three candidates sent up for the Calcutta University Entrance Examination. The successful candidates are Miss Minna Ghose, daughter of the native pastor of Kurrachee, and Miss Lajawanti, daughter of Babu Rullia Ram, pleader of Amritsar. We believe these are the first female undergraduates that the Punjab has produced. Of course this is the result of years of hard work on the part of both

pupils and teachers and managers too. A nation cannot rise with the aid of educated males only; its mothers must be educated also. If the many reform associations that already exist will set themselves to work to reform themselves first of all, and spend less time and strength on the violent abuse of their governors, they will confer a present benefit on themselves and also on posterity. They must remember that all good work must be hard, long-continued work, with a definite end in view. There is no reason why in Lahore, Delhi, and Amritsar there should not be High Schools for the daughters of native gentlemen. Let the native gentlemen of these cities lay their heads together, and see if they cannot do something in this matter.'

2. Miss Kheroth Bose writes from St. Catherine's Hospital:—

'Here and there, I may truthfully say, there does seem to be an inquiring spirit, an earnest seeking after the truth. One of the daies in my small class is really a Christian; she is learning now with a view to being baptized, —I mean she is learning the principles of Christianity. She has a husband and several children. As her husband

is very fond of her, he is desirous of her continuing to live with him after her baptism, and he will allow the younger children to be baptized and brought up as Christians. I hope her life and example may be the means ultimately of her husband's conversion.'

The resolution to confess Christ by baptism is a step in advance always hailed with joy. The willingness of a man to allow his Christian wife to remain in her position at the head of the house shows that Christianity is gaining a firmer foothold.

Punjab Village Missions.—Readers of Miss Hanbury's journal in our May-June Number will welcome a further account of her itineration, particularly as she is able to report of the interesting converts at Fattighar :—

'TENT, FATTIGHAR,
'Wednesday, March 31, 1886.

'Still out itinerating, and now just outside one of the most interesting towns in the outskirts of our district. It lies midway between us and Batala.

'Under a huge pipal tree our tent is pitched, and very near a grand Hindu temple and huge tank. Altogether it is most picturesque, and the country everywhere so perfectly lovely. The fields look much as they do with us at the end of July, and the barley and corn are just about to turn yellow.

'Faith, too, can see in some places the other field "white already to harvest." Here, thank God, the spiritual harvest has begun, as we have just been realising to our great delight.

'Six or seven months only have passed since about sixty low-caste people were baptized by Dr. Weitbrecht of Batala. There are a catechist and a Bible-woman stationed here to teach them, and they are progressing well.

'We have just had as many as could come down to our tent sitting as thickly as possible all round the door, the women coming up close to us and shaking hands, which, of course, one does with no one out here but Christians. There was such a marked cleanliness for that class of people, and many had such nice faces, full of expression, as if they had got hold of the right thing. Even the Mussulmans and Hindus testify to the improvement in them.

'They sang us some bhajans, accompanying them with the inevitable drum-clappers and cymbals. Numbers of people gathered and sat like

bees in the roots of the trees, and listened attentively to the little address from the catechist, which followed a short extempore prayer and the Lord's Prayer, in which all most heartily joined. I have not heard such a *congregational* prayer before in this land, and the "Amen" sounded so real it did one's heart good.

'Then they left, singing as they wended their way back to the town. It was a sight to gladden any missionary's heart, and one which one longs to see repeated in every village.

'We had most delightful work in nine villages, too, this morning. I think I never met such real friendliness, not only to ourselves, but to the Gospel. One Sikh Lambardar gave us such a welcome, and, together with his brother, sat down to listen, calling all the women round us, and getting them seated. The men asked me to sing them the bhajan, "so that they might learn it and remember." They said it after me. I thought that it would be still more to the point to teach them a text.

'Two women really got off by heart, "Christ Jesus came into the world to save sinners." One of them set off to fetch me some milk, the other leant quite forward, and said, "Tell it me over and over again, that I may be quite sure to remember it." I had a little personal talk with her. They ended by saying, "Well, they do not come to teach us bad things, but to show us that this is the way to God."

'Thus we went from village to village, in all receiving attention, and many requests from the men for Gospels. They always long to give us something

to eat or drink, and it is often impossible to escape, they are so very hospitable. Sometimes one is obliged to take three or four great bowls of milk in a morning, most of it boiled, and heaps of sugar put in and stirred with the finger! I am quite used to drinking out of brazen vessels, for that is what they always offer one. Two or three days ago I was compelled to stay (quite nailed to the seat by a dear old granny), while something was prepared for me to eat. When it came I was puzzled to know what to do with it. Fancy taking up milky rice-pudding in one's fingers, and you have some idea what it was like! There was a crowd to look on and see how I did it; I did not manage as neatly as they do, I am sure. I was very thankful to them for providing water to wash my hand afterwards.

'In another village there was a woman who took us quite by surprise by responding to what we were saying about Christ coming again, "Yes, He will come again, and when He comes it will be like lightning shining." She said it with such assurance as if she fully believed it. Perhaps it was the result of seed sown in former years. So we find it true—"Cast thy bread upon the waters: for thou shalt find it after many days;" and "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." The same woman quite trembled when we showed her a picture of the Crucifixion.

'*Buresil*, Friday.—We came here yesterday, doing villages all the way, and are put up in a nice little bungalow by the canal, hoping to get home to-morrow.

'One more interesting thing we did at Fattighar, and that was to visit a real idol-temple. Soon after sunset some people began making a noise, and we felt anxious to see what they were doing. Sophy, the Bible-woman, took us to the door, and there within

the high-walled court were four or five men, one waving about a smoking little oil-lamp, one banging a gong, a third blowing a trumpet, which was by no means so musical as the tuning up of a violin, and a fourth was making a tinkle on what at home we should call an "old tin kettle,"—not that it was a tin kettle, for probably they never saw such a thing in their lives.

'We poked our heads in at the door, but the man who was striking the gong said we must not come in with our shoes on. We said we wanted to see their idols, and soon they invited us in, shoes and all! Sophy explained we had heard people worshipped idols, but found it hard to believe it possible, and had never seen it.

'They were rather pleased than otherwise to show it off. The old man took the lamp right into the inner temple, and there, sure enough, were two figures, one of white alabaster, and the other a hideous black thing with a huge silver crown on its head. The latter was Krishna, the former his wife. They were mounted up high, and lights were burning at their feet.

'We asked the worshippers, "Do these images give you any help?"

"Oh yes," they answered; "very great help." They spoke with such emphasis as if they would add, "What in the world we should do without them we cannot think!"

'Miss Grimwood talked to them a little, and they invited us to come again in the morning to see the idols better; but we had seen quite enough of them.

'To-day I have had good long hours, from 7 to 3.30. We went miles, jogging over a bad road and in water and mud knee-deep; but the horse was very good, and brought us through beautifully. Eight good large attentive gatherings repaid one amply for fatigue and hunger. Two or three women got hold of the text, "Create in me a clean heart, O God," the need of which they readily understand,

and another bright young woman said, "Yes; I understand if I take the name of Jesus when I ask God to forgive my sins, He will do it."

"They are not all, by any means, so intelligent. We often ask them after we have done talking, "Whom have we told you about?" and the answer is sometimes "What do we know? We are stupid people,—lost people." Poor things! so they are. We not unfrequently add, "That is quite true, and it is just the reason why we have come to you."

'*Ajnala*, Saturday evening. — A very heavy thunderstorm in the night, and drenching showers up till ten,

prevented our doing any more village-work, so the only thing left was to get home as quickly as possible. Miss Grimwood and the Bible-woman in the *dum-dum*, and I on horseback, came in about 12.30 without a drop of rain.

'We found Miss Clay well, and busy as usual, and all the Christian community in good spirits. At five we had a nice little service in church. Everything seems so snug and *homish* on returning after camp life. You would have been amused at our makeshift for butter in camp. We could always get milk, so we used to boil it overnight and skim it in the morning, and make believe we were eating Devonshire cream.'

III. South India Mission.

Masulipatam.—The Australian Magazine, *The Missionary*, publishes an article entitled 'Our Work in India,' by Miss Brandon. The news of Masulipatam is none the less interesting that it comes to our Magazine from the other side of the world :—

'Eleven years ago the Church of England Zenana Missionary Society had no schools in or about Masulipatam. Only a few native ladies were being taught in the Zenanas by Mrs. Sharp, a missionary's wife, assisted by one native Bible-woman. Last year, however, the report was as follows: 2 European missionaries, 4 assistants, 13 native Bible-women and Scripture teachers, 2 native Christian men, and 40 native masters for secular teaching. 95 Hindu Zenanas, containing 186 pupils, were visited; 916 pupils were taught in schools connected therewith, and the Sunday-school attendance of boys and girls was 620. 24 Mohammedan Zenanas, containing 53 pupils, were visited, and the attendance of pupils at school was 240. A woman's Bible-class was also held, and the Hospital was visited twice a week.

'Eleven of our schools are in villages, one of which "*Jaggayapet*" is 94 miles from Masulipatam, and the others vary in distance from half a

mile to 24 miles out. We are glad to notice that the native mind is gradually awakening to the importance of female education. For example, a man brought his little daughter of five to one of our schools, and said, "I want you to teach her to be good and obedient." She had never seen a white face, and was greatly frightened when we went near her; her father said, "Don't mind; I will come with her for a few days, until she is accustomed to the place." He did so; sitting behind her on the mat, and holding her hand, he helped her to form her letters, and she is now in the third Standard, a bright, clever girl. Indeed, on all sides there appears to be a greater demand for education, both secular and religious, than can at present be supplied; "The harvest truly is plenteous, but the labourers are few." If only our funds for paying teachers and assistants permitted, we could open schools in many more of the small towns. It was only last January that a respectable "Brahmin"

came to our bungalow and informed us that during the past year he had been teaching the girls in his village, and urged us to do something for them. Sorrowfully we had to refuse. We had no one to spare from our present staff, nor had we money for additional salaries. We told him, however, to come back in a few months, hoping that meantime God in His great goodness would raise up kind friends, who would undertake this branch. It would cost about £3 a month, or £36 a year, which is not a large sum when we remember it would be the means of educating about thirty girls, and bringing the Gospel to a number of families who have no other spiritual opportunities. The native pastor is only able to call once or twice a year at these outlying places. Will not some servant of the Master send us means?

'Two more assistants are also much required for the schools already open, both to examine the children regularly

in all subjects taught, and to show the untrained native teachers how to teach. With so much work on hand, my sister and I have no time to give to this particular and most important duty. Our schools are subject to Government inspection, and grants in aid are allowed us, so that we are very anxious to engage two assistants—one for the Hindu and the other for the Mohammedan school. An assistant's salary, with allowances for munshi, bandy, house-rent, etc., is Rs.9 a month, or Rs.108 a year.

'A Zenana lady once said to me, "Our gods are as good as yours." Then she named a number, saying what each did. We allowed her to go on for a long time, and then asked, "Which of your gods died to bear the punishment of your sins?" She hesitated, then hung her head; and, saying "None" in a sad tone, she listened willingly to the story of the Redemption.'

Dummagudem.—In the following extract from a letter from Miss Graham, may we not welcome the fulfilment of God's word—'A little child shall lead them'?

'Mr. and Mrs. Cain have been away for two months on a tour of their district. There were more than fifty people baptized in the outlying villages. There was one remarkable case. A year ago a little girl was very anxious for baptism, but her parents objected. When the missionary party passed through the village this year circumstances were just the same. Yet a fortnight later the father of the child came to Mr. Cain in another village, and begged for baptism. When asked

for an explanation of his sudden change of mind, he said that in a dream he was told to rise up and be baptized, and ever since the words followed him, and he could have no peace unless he obeyed what he believed to be the voice of God. They were well acquainted with the truths of Scripture, and the little girl had long been praying that her parents' hearts might be changed, so she was very happy when at last all obstacles were removed, and she and they together received baptism.'

Travancore.—The following extract from a private letter from a gentleman in Travancore speaks of some inhabitants of India of whom hear little, and shows the strictness of the rules of caste which rails:—

'The Pallayans are the lowest caste of all. Much exposure has turned their skins to the colour of the blackest negro, and in the hottest time of the day you see them reaping or treading out the grain, for we use no cattle here. A long bamboo is tied up at a height of 4 feet or so, which the men stand and hold while they tread out the grain.

'Even the Chogan, who cannot approach within 30 feet of a Brahmin, warns the Pallayan to a distance of 16 feet. The Pallayan leaves the road, and the other passes on his way. I suppose there is no country where

there is less contact between caste and caste, and the lower classes do not wish it otherwise. In former days they were slaves, now they live from hand to mouth, working when they can and stealing when they can, content only to be left alone.

'Yesterday I had a Pallayan up before me for the first time. They are not usually admitted into courts, although the High Court has ruled otherwise. Of course I made the man come in, but the Court immediately emptied as if the unfortunate man had the plague.'

Correspondence.

(The Editor disclaims responsibility for the opinion of Correspondents.)

A PLAN FOR DEFINITE UNITED PRAYER FOR OUR MISSIONARIES.

To the Editor.

WE are daily experiencing the blessings God is giving us, in response to the prayers ascending to Him from so many faithful spirits; we have but to read attentively the journals of our Missionaries, as they appear consecutively month by month in *India's Women*, to realise how true and real is the progress in our work amongst both 'Zenana' and 'Village' Missions.

For such encouragements let our hearts rejoice and praise God, and let us also be stirred up to more earnestness and definiteness in our supplications. Our 'Cycle of Prayer' is admirable, and has been, we have reason to know, the medium of a large increase of prayerful sympathy, and of much of the progress that cheers us on. But we need something rather more definite and diffuse, something that shall enable us to think of our dear sisters by name day by day before the Lord, who so graciously informs us that He knows us by name, and knows where we dwell, and whose second recorded word after His Resurrection was '*Mary*,' a word which at once opened her eyes and her understanding to the fact of His presence, His companionship, and the reality of His sympathy. I would on no account set aside our 'Cycle,' so wisely compressed, and so full of what we may call 'a garden of delights,' in its wonderfully adapted texts, so very beautifully and impressively arranged. These are a power in themselves, and give material for supplication to the prayerful spirit. The 'Cycles' are also admirable for keeping in our Bibles, and for enclosure in letters; and, as we hope, and have reason to believe, for drawing out prayer of a definite kind from many whose ideas about it were too vague, and so general as to be destitute of point and power. Let us not therefore interfere with our 'Cycle,' and its ever-increasing use; but we hope the time has come when we may enlist the sympathy of our more spiritually-minded friends in an extended, but still very simple, plan for drawing forth, if not a larger, yet a more direct and definite appeal to God on behalf of each individual sister in the Mission-field.

We have 79 Missionaries, 51 Assistant Missionaries, 316 Bible-women and Native Helpers ; in all 446.

Let us have a small pink book, the size of the 'Cycle,' with a brief introduction, and then the names of each Missionary and her Assistants, her Station, etc., clearly and carefully printed in rotation, with suitable texts at the headings of each page, and so arranged that a certain number can be taken each day, and mentioned by *name* (Ex. xxxi. 2) to Him who delights to bless. We need not here go further into detail, but we would engage so to arrange our plan as to avoid it being burdensome to tender consciences. Events are following each other in such rapid succession that there seems hardly breathing-time between the many surprises that come upon us. Let us so besiege the Throne of Grace that the earnestly-desired surprise of multitudes being 'born in a day' in India may ere long be realised by us. Be assured, dear fellow-helpers, that time spent in prayer, and in making prayer definite, is not lost time, a truth we cannot too strongly press on all. 'Not by might, nor by power, but by My Spirit, saith the Lord of Hosts ;' and for the manifestation of that Spirit's power, earnest, faithful, believing prayer is the medium (Ex. xxxiii. 17).

M. WEITBRECHT.

MONTHLY, BI-MONTHLY, OR QUARTERLY?

DEAR EDITOR,—As you invite opinions as to the wishes of your readers respecting the publication of the Church of England Zenana Missionary Magazine monthly or bi-monthly, I wish to say that I should gladly welcome it *every* month. When I finish the latest Number received, I feel quite sorry that I shall have to wait two months until receiving one again. Having become personally acquainted with some of the Zenana Missionaries and their work, during a short visit to India a few years since, I take the deepest interest in all that can be told on this engrossing subject, and always bear my testimony as an outsider to what I have seen and heard.

DEAR EDITOR,—As you invite us to give our opinion on the subject of issuing this Magazine monthly or bi-monthly, we venture to say that, as far as our experience goes, those who take the Magazine would not be inclined to give more than 1s. 6d. a year for it in its present form. Probably if the amount of information given now were divided, and issued monthly, and a good serial tale inserted, the Magazine would be more read, especially if it could be published at 2d. a month. There is difficulty in finding suitable reading for the working parties, and if the missionary information came in less quantity, and more often, it would be fresher, and a tale would be acceptable to read for part of the time.—We are, dear Editor, yours truly,

ELLINOR PORCHER.

Secretaries, { M. L. MARTIN,
 { L. M. NASH.
Treasurer, MARY PETO.

LOWESTOFT ASSOCIATION, July 16, 1886.

A correspondent writes :—'As the opinion of subscribers has been invited as to whether your Magazine should become monthly or continue bi-monthly, I venture to state my own, having taken it in from the beginning, and looking forward to its appearance with the greatest interest. . . . I think all who follow the course of events, and like to know what is going on, would prefer having 'the latest and most recent news once a month, rather than waiting for two months ; at least, this is my own feeling on the subject.'

DEAR EDITOR,—Permit me to say, with reference to *India's Women*, that I believe it would be a grave mistake to make any change in the issue of the Magazine. Those who have the privilege of subscribing to *many* of our Religious and Benevolent Societies will, I feel sure, agree with me that in these busy days it is not easy to find time to read all the reports that reach them, interesting as many of them are.

Our Magazine is both good and cheap; I am now circulating amongst our subscribers upwards of forty copies bi-monthly, but I feel assured the number would be diminished in the coming year were the change advocated in the May-June Number to be carried out.—I remain, yours faithfully,

ANOTHER LOCAL SECRETARY.

MY DEAR EDITOR,—I value your Magazine—I have taken it in from the beginning. The reports from the Missionaries are very interesting, and one can well understand there is more to say if they had time to tell it.

But I, for one, should like *India's Women* to be published quarterly, rather larger or thicker, and 4d. a Number. There are so many Magazines, can they be all read?—Yours, etc.,

A FRIEND FOR MANY YEARS OF THE C.E.Z.M.S.

We must thank a large number of our readers for expressing their opinions on this subject. The correspondents in favour of *India's Women* being published monthly are generally agreed that news from our Missionaries should be fresh and recent, and that their reports are sufficiently interesting to insure a welcome if they appeared more frequently.

Those desirous that the present form should continue, think that, as it is impossible to read all the Missionary Magazines already in existence, it would be useless to add to the number.

All objection and suggestions will be carefully considered and balanced.

We would remind our correspondents that letters to the Editor, intended for publication, must be accompanied with the name and address of the writer, and written on one side of the paper only.

Praise and Prayer.

PRAISE.

FOR new openings for work in Mohammedan Zenanas.

PRAYER.

1. That a spirit of unity and godly love may be poured out upon our workers both at home and abroad, and that they may all learn 'in lowliness of mind to esteem others better than themselves.'

2. That a Begum may be heard and answered, who, loving and following Christ in her own home, prays for the way to be opened for her baptism, and that she may be a blessing to her husband, mother, and father.

SPECIAL NOTICE.

WE have had such marked and direct answers to prayer since our last issue that we cannot refrain from begging the readers of *India's Women* to unite with us in a note of joyful thanksgiving. May we also ask each one who uses the 'Prayer Cycle,' which we trust is the practice of all our friends, to add to the special petition on the cover for youthful widows, that the Hindus as a nation may be delivered from the thralldom of caste? God alone can deliver them.

THE success of the Prize Competition and Exhibition held last June encourages us to arrange another for next year, of which particulars will be given in our next Number. A satisfactory number of dolls were contributed for India, and the monetary results were as follows:—

RECEIPTS—

Entrance to sale of Dolls,	.	.	£13	12	5
Fancy Stalls,	.	.	2	8	2
<hr/>					
£16 0 7					

EXPENDITURE—

Prizes and other Expenses,	.	.	£7	2	11½
Balance,	8	17	9½
<hr/>					
£16 0 7					

Notices to Correspondents, etc.

- *.* All Communications, Contributions, Books for Review, etc. etc., are to be addressed to The Secretary, Publications Committee, 9 Salisbury Square, Fleet Street, London, E.C.
- *.* Correspondents will kindly note that the Magazine being the official organ of the Society, all accepted contributions are, by our Constitution, subject to the revision of the Publications Sub-Committee.
- *.* Contributors are requested to write clearly on foolscap paper, on one side only of the leaf, and to keep a copy for their own use.
- *.* All correspondence regarding offers of service in the Mission Field, Training of Candidates, etc., should be addressed to the Secretary of the Candidates Sub-Committee, MRS. SANDYS, Glendhu, Harrow.

INDIA'S WOMEN.

VOL. VI.

NOVEMBER—DECEMBER 1886.

No. 36.

In Memoriam.

OUR revered and beloved Chairman has been taken from amongst us, and called to the presence of the King.

Although to the outside world he had been for some time laid aside, yet in our midst he was a power and an influence up to the very last. He was present at our June Committee, and spoke with a depth of feeling which made a lasting impression on all who heard him.

Very real and very heavy is the loss we have sustained, and very genuine is the tribute of respectful and grateful affection which these few lines are meant to convey, in behalf of many Church of England Zenana Missionary Society friends at home and abroad.

Sir William Hill was not a common man. There was in him an unusual combination of graces. His manly tenacity of purpose was as prominent as the childlike transparency of his mind; the strength of his faith, as its beautiful simplicity; the ability and the will to rule, as the heart and the power to

sympathise; the fearless expression of what he thought right, as the loyal acceptance of what might in the end be decided.

For more than forty years our beloved Chairman has been an earnest supporter of the great Missionary cause. But it was to the special enterprise of Woman's Work in the evangelisation of the world he gave himself with a zeal and fire—we might almost say a chivalry—which seemed to know no bounds.

And as we survey his life, it appears as if the Lord Himself had been leading him up to this. A Christian lady was the means of introducing vital godliness into his Indian home, and the death of his first wife was the occasion of his own conversion.

He seemed, indeed, in regard to the great subject of Female Agency, to be in advance—yes, far in advance—even of this missionary age. When he sent forth, scarce six months ago, from his sick-chamber, his appeal to the 'Ladies of England,' he often said to the writer of these lines: 'We shall have all the ladies of the land interested in our work. Let them once see its importance, and all will help us.'

Sir William was a model Chairman. Week after week he came down to the Office at 9 Salisbury Square, when on Thursday morning the letters of the week are read and spread before the Lord for guidance on every detail of our work. These 'Office Prayer-meetings' have long been a great blessing in our Society, and when, in his turn, he was the mouthpiece before God of the little company, one saw in a very special manner how near the work and the workers were to his heart.

And so with his New Year's prayer-meetings. Each 'Week of Prayer,' as it came round, he observed by a gathering in his own drawing-room for Intercession in behalf of Zenana Missions, all the details of which were the subject of careful thought. He was a

firm believer in the power of prayer, and in the reality of the promise, 'Ask, and it shall be given unto you.'

While health allowed, it was his delight to go out as a deputation, and plead the cause of the Society; and we well remember the pleasure with which he once came back from a visit to a Lancashire town, where he had interested a number of mill-girls in the condition of the women of India.

It was, however, in his personal bearing towards each of our workers at home and abroad that the secret of his influence lay. *He took pains about his work.* He knew the power of 'littles,' even in this busy world and in this utilitarian age.

Straightforwardness and sympathy in combination will carry a man far, even in days like these. And he had both. His straightforwardness was remarkable. There was one thing he could not do—he could not 'trim.' But his sympathy was more striking still. We have before us a letter, written to a colleague in the work, in deep sorrow of a kind which he himself had never experienced, breathing such a tenderness and (if one may so say) accuracy of sympathy as recalls the apostolic precept, 'Weep with those that weep.'

That such a man should be spared until fourscore years, with his mental eye not dim, nor his spiritual force abated—wholly given up, to the last, to the extension of the Master's kingdom, is a matter of profound thankfulness to God.

We of the C.E.Z.M.S., even amid tears, praise God for him. We mourn for him, indeed; but we give thanks for him too. We are proud of him; or rather, let us say, we magnify the grace of God exhibited in him.

Happy will it be for us as a Society if a succession of such Chairmen be granted us! Such, we mean, not necessarily in

character, or in idiosyncrasy, or method ; but in piety, spirituality, prayerfulness, and in conviction as to the purposes of God and the duty of the Church in missionary work. For this let us fervently pray.

One phrase, descriptive of our Missionary band—whether men or women—was ever on his lips. ‘Messengers of the Churches,’ he called them, ‘*and the glory of Christ.*’ Have our readers thought that phrase out ? (2 Cor. viii. 23.)

His successor as Chairman of our Committee is a brother officer, who was chosen by himself for the office of Vice-Chairman when his own health began to fail—Major-General Haig, R.E.

And it is remarkable that the same Number of our Magazine which records the death of Sir William Hill records also the setting forth of his successor on an exploratory tour of great importance, in connection with the C.M.S., on the littoral of the Red Sea.

Will our readers remember General Haig continually in their prayers, both as regards his temporary absence and as regards his permanent work as Chairman of our Committee ?

The life of Sir William Hill refutes two libels against Missionary enthusiasm. Consecration to God is often spoken of as if it unfitted a man for his lawful vocation in life. Sir William was a soldier by profession, and as a soldier he excelled ; witness the great distinction which he gained in the second Burmese war, 1852-1853.

Often, again, missionary zeal is represented as disregarding the claims of the work at home. Sir William Hill met this charge before men by thankfully aiding his Vicar in such evangelistic work as lay within his power ; and this help was acefully reciprocated by the kind offer of that esteemed

pastor and friend of our work, Rev. Walter Abbott, M.A., Vicar of Paddington, to allow us the use of his church for our Annual Sermon, as (to use his own expression) 'our St. Bride's.' May the Lord graciously call forth in our army and elsewhere younger men to fill the gaps made by the removal of those who have gone before, of each of whom, however—and notably of our late beloved Chairman,—it may nevertheless be truly said that 'He, being dead, yet speaketh.'

The Open Door.

BY THE REV. JAMES CONSTERDINE, M.A.

'Behold, I have set before thee an open door, and no man can shut it.'—

REV. III. 8-11.

ST. PAUL often speaks of an open door when he would describe the opportunities for missionary effort. Of Ephesus he says : 'A great door and effectual is opened unto me' (1 Cor. xvi. 9). At Troas, too, he tells the Corinthians, 'A door was opened unto me of the Lord' (2 Cor. ii. 12). He asks the Colossians to pray for him in his captivity at Rome, 'that God would open to us a door of utterance, to speak the mystery of Christ' (Col. iv. 3). In spite of all their isolation and want of influence, these Christians of Philadelphia were to fulfil a mission which no power of the enemy might overturn. The circumstances which had led to this were most suggestive : 'For thou hast a little strength, and hast kept My word, and hast not denied My name.' They had not slackened their efforts in the Master's cause because their strength was small, nor been idle because they could not do some great thing ; they had used such power and opportunities as they possessed, hence 'the open door.' More ability is given. The little has become much, the few talents many. The five have increased to ten, and the two to four, according to our Lord's own promise : 'Whosoever hath, to him shall be given, and he shall have more abundance' (Matt. xiii. 12).

No doubt the missionary zeal of these simple-hearted believers had been cramped and thwarted in its working by the opposition of a powerful

Jewish community. Hence the promise, 'I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.' No doubt this prophecy was to some extent fulfilled in this world. Some of their bitterest foes may have been overcome by the consistent lives of these Philadelphians, and may have yielded their hearts to the Saviour. At all events, it will be literally carried out when every knee shall bow, and every tongue confess that Jesus Christ is Lord, and when His people shall appear with Him in glory.

But the loyalty and devotion of these servants of Christ is to be rewarded even from an earthly point of view. The first three centuries were a period of bitter persecution. The sword never remained long in the scabbard. Such an awful period of trial was plainly contemplated by the apostles. St. Peter speaks of a fiery trial, and in this very book the Christians of Smyrna are warned of a ten days' tribulation. It is here called 'the hour of temptation, which shall come upon all the world.' To Philadelphia a special protection is guaranteed. Satan may be at the root of all persecution, though God overrules it for His own purposes, as He did Paul's thorn in the flesh. He permits it to purge and purify His people, as we see in many of our mission stations. The Philadelphian Christians, however, had already stood firm in the hour of trial: 'Thou hast kept the word of My patience.' They had endured and refused on account of their own comfort to tamper with God's truth. Hence they are spared the greater trial, just as those who are caught up to meet Christ in the air will escape those things which shall come upon the earth. God has often cause to lay us low, just because we will not yield, like the Philadelphians yielded, to His lighter and gentler chastisements.

And here we have one word of warning, and yet more of encouragement, for our attention is drawn to the hope of the Church, the coming of Christ. 'Behold I come quickly: hold that fast which thou hast, that no man take thy crown.' The fight may be severe, but it will not always last; the light affliction is but for a moment. The crown seems hardly that spoken of in the epistle to Smyrna. Rather is it the crown of ministry or active service, of which St. Paul said, 'so run that ye may obtain.' St. Peter speaks, too, of the same when he says: 'When the chief Shepherd shall appear, ye also shall receive a crown of glory that fadeth not away' (1 Pet. v. 4); for though he is addressing elders or ministers especially, we must remember that all Christians have their ministry or mission. The warning, then, refers us back to 'the open door.' By that

door of opportunity the believer enters the arena and strives for the mastery. Christ is here urging His servant on to victory by the thought that the struggle is not for ever, He will soon take His seat as Judge of the contest and award the prize.

'Hold fast . . . that no man take thy crown.' To each of us a door is opened, some mission assigned. What if we hang back, and do not avail ourselves of the high privilege? Will the souls be lost which we should have been the means of winning? Not necessarily so, for God is independent of our aid; but in that case another will claim them as his spiritual children; we shall lose the joy throughout all eternity which is involved in spiritual fatherhood or motherhood. 'What is our hope, or joy, or crown of rejoicing?' St. Paul writes to his converts at Thessalonica: 'Are not even ye in the presence of our Lord Jesus Christ at His coming?' (1 Thess. ii. 19.)

Is not this applicable to our own times? Christ is setting before us an open door. Only lately it has been opening in Africa, in Japan, and is now opening in Corea. In the Zenanas and villages of India it is opening more and more. Let us enter wherever the door does open, and occupy the new ground in our Master's name.

We too may hear the words 'Behold I come quickly' in more ways than one. By active service and prayerful effort let us seek to extend the Saviour's kingdom, and so not only look forward to, but, as St. Peter says, 'hasting the coming of the day of God' (2 Pet. iii. 12, marg.).

Apples of Gold in Pictures of Silver;

OR, THOUGHTS OF ZENANA MISSIONARIES ANSWERED
FROM SCRIPTURE.

IN our last Number an article appeared by A.L.O.E. (our missionary Miss Tucker), entitled 'Thoughts of Zenana Missionaries,' which closed by imagining a bright-winged angel being sent to whisper a suitable verse to each one, and suggesting that some of our readers might find interest in making a selection to 'comfort the sad, cheer the discouraged, and give a gentle reproof when needed.'

In response we have received selections of appropriate verses from the Misses Mary Ottey, Phebe Gatehouse, H. Catchpool, Ballantyne, Lillie Price, Bostock, A. M. Harding, E. B., I. B. S. L., and an anonymous writer, which are acknowledged with many thanks.

As in some instances the same verses have been chosen, the answers are grouped together. They will be better understood if each one is read with the 'Thoughts of Zenana Missionaries' (p. 222) which have suggested it.

'The Lord gave the Word;' the women that publish it would unite with those 'ministering spirits, who are sent forth to minister for them who shall be heirs of salvation.' May it be borne on the wings of faith and prayer to our missionaries according to their several necessities, as a 'word spoken in due season' (Prov. xv. 23).

To Melancholy M.—'They that wait upon the Lord shall renew their strength; . . . they shall run, and not be weary; and they shall walk, and not faint' (Isa. xl. 31).

'They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him' (Ps. cxxvi. 5, 6); Gal. vi. 9; 1 Cor. xv. 58; Isa. xxxii. 20, l. 10, lv. 11; Deut. xxvi. 7, 8; Eccles. xi. 6.

To Cheerful M.—'Rejoice in the Lord alway: and again I say, Rejoice' (Phil. iv. 4).

'The joy of the Lord is your strength' (Neh. viii. 10); Isa. xii. 4; Ps. vii. 17, lxx. 1, 2, ciii. 1.

To Energetic M.—'These things saith He that . . . openeth, and no man shutteth; and that shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it' (Rev. iii. 7, 8).

'Let us go up at once, and possess it; for we are well able to overcome it' (Num. xiii. 30).

'Who is sufficient for these things?' (2 Cor. ii. 16.)

'Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength' (Isa. xxvi. 4); Zech. iv. 10; 2 Cor. vi. 2; Jas. i. 25, iv. 13, 14, v. 7 (latter clause), Matt. xvii. 20; Deut. xi. 25.

To Critical M.—'Whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. . . . Charity never faileth' (1 Cor. xiii. 8).

'God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; . . . that no flesh should glory in His presence' (1 Cor. i. 27-29).

'In lowliness of mind let each esteem other better than themselves' (Phil. ii. 3); 2 Kings xviii. 20; Matt. vii. 1, 2; Luke xviii. 9-17; 1 Cor. iv. 7; Rom. xiv. 4; 2 Cor. x. 12.

To Discouraged M.—‘For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not’ (2 Cor. viii. 12).

‘My grace is sufficient for thee; for My strength is made perfect in weakness’ (2 Cor. xii. 9).

‘Be strong, and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest’ (Josh. i. 9); Dan. xi. 32; Deut. xxxiii. 25; Isa. xli. 14, 15, liv. 11, 13; Phil. iv. 19; Job xxii. 29; Ps. ciii. 14.

To Irritable M.—‘We have not an high priest which cannot be touched with the feeling of our infirmities’ (Heb. iv. 15).

‘Father, I have sinned’ (Luke xv. 18).

‘The Lord also hath put away thy sin’ (2 Sam. xii. 13).

‘The heart also of the rash (margin, *hasty*) shall understand knowledge’ (Isa. xxxii. 4); Micah vii. 18; Cant. i. 6; Luke xxi. 19; Rom. viii. 26; Col. i. 11; 1 Pet. iii. 4.

To Successful M.—‘In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven’ (Luke x. 20).

‘Joy shall be in heaven over one sinner that repenteth’ (Luke xv. 7); Dan. xii. 3; Ps. xxxiv. 3, 4, and xxxv. 27; 2 Cor. ii. 14; Ps. cxxvi. 3; Joel ii. 21.

To Homesick M.—‘As one whom his mother comforteth, so will I comfort you’ (Isa. lxvi. 13).

‘There is no man that hath left house, or brethren, or sisters, or father, or *mother*, or wife, or children, or lands, for My sake, and the Gospel’s, but he shall receive an hundredfold now in this time, . . . and in the world to come eternal life’ (Mark x. 29, 30).

‘Forget also thine own people, and thy father’s house; so shall the king greatly desire thy beauty: for He is thy Lord, and worship thou Him’ (Ps. xlv. 10, 11; see also verses 13-16).

To Earnest M.—‘So shall I have wherewith to answer him that reproacheth me: for I trust in Thy word’ (Ps. cxix. 42).

‘I can do all things through Christ which strengtheneth me’ (Phil. iv. 13). ‘They dwell with the king for his work’ (1 Chron. iv. 23); Ps. xxxiv. 8 and xxxvi. 5; Phil. i. 20; Micah iii. 8.

To Worn-out M.—‘His left hand is under my head, and His right hand doth embrace me’ (Cant. ii. 6).

‘I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you’ (Phil. i. 23).

'Come unto me, all ye that labour and are heavy laden, and I will give you rest' (Matt. xi. 28); Ps. lv. 6, comp. 1 Kings xix. 4-8; Job vii. 1, 2; 2 Pet. iii. 13, 14; Ps. lxxiii. 26; 1 Thess. v. 10; Rom. xiv. 8; 1 Kings ix. 22; Job xiv. 4.

To Loving M.—'Jesus saith to Simon Peter, . . . Lovest thou Me? . . . Feed My lambs' (John xxi. 15).

'He laid down His life for us: and we ought to lay down our lives for the brethren' (1 John iii. 16).

'He that loseth his life for My sake shall find it' (Matt. x. 39); John xv. 13; 1 John iv. 7, 8, 13; Prov. xi. 30.

To Lowly M.—'Friend, go up higher' (Luke xiv. 10); Ps. cxlix. 4; Matt. xxv. 37-40 and x. 42; Col. iii. 24; Prov. iii. 34; Cant. ii. 14.

'The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary' (Isa. l. 4).

Sowing and Reaping, or Labour in the Field.

'They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.'—ISA. lxx. 23.

SOUTH INDIA AND CHINA MISSIONS.

PALAMCOTTAH.



WE have now come to South India, where the Gospel has been longest planted, and where each year the harvest seems to grow riper. Surely in reading the good tidings of this month we may see the promise chosen for our motto fulfilled in the highest sense.

Readers of Miss Macdonald's last report made the acquaintance of her Bible-women. This year she furnishes a sequel which might serve as a guide to the station, or, by an easy flight of imagination, enable those who will to accompany the Bible-women to their varied districts. Her earnest request that these workers may be not only accompanied in heart, but supported by prayer, can hardly be refused. May not her pleading for English ladies to take an active share in the work described so minutely also be effectual?

MISS MACDONALD'S REPORT.

'Last year I tried to give a little idea of each Bible-woman. Now, hoping to explain the extent of work need of more workers, both European and native, I shall describe the towns and villages where these Bible-women labour.

'Tinnevely district is immense, but

we have only to do with the south. Mrs. Kearns is in the north. Tinnevely taluq (circuit) comprises 171 villages; Teukasy taluq, 99 villages; Ambassamudram taluq, 96 villages; Nanganari taluq, 209 villages. In this last-named place we had a teacher for a time, and the people are very anxious to have one now, but I have none suitable.

'Tinnevely, the town, is very large and crowded, the population being 21,044. The heathen temples are numerous. Round one very large one, it seems to me, the streets and houses have all by degrees been built. All castes are here, each occupying different streets or parts of the town. A Brahmin street can be recognised at once. Many agencies are at work for the spread of the Gospel. There is the Christian Church—Mr. John Thholohff, native pastor—the C.M.S. College, and many schools for girls under Mr. Harcourt, and our four Bible-women, now reduced to three, by the death of Gnana Pakkiam.

'In *Putha Pertie*, two miles beyond Tinnevely, we have two Bible-women. This place is noted for its wickedness. It is very thickly populated, and contains a great many rich Mohammedan families. Two young Mohammedan women are learning with the Bible-woman, who is not likely to continue work with us. Her husband has a school under Mr. Harcourt, and she is to help him. She still hopes to visit the heathen women when she can, especially on

Fridays, which is the day all our Bible-women go to preach the cross of Jesus only; no teaching to read, nor work in the regular houses, but anywhere they can get listeners.

'It is in this place that the old woman with the spectacles reads (see Miss Macdonald's last report, *India's Women*, vol. v. p. 293), but lately she has been ill, and not able to do more than listen. The two Bible-women from this place come into Tinnevely on Friday mornings to join in the prayer-meeting, which we hold in a room hired by the month, quite in the heart of the town, and nearly opposite a small heathen temple. I have taken a small harmonium lately, and we have singing, hoping in this way to attract others to join, or rather come in. Last time four women (heathen) living near came in towards the end of our meeting.

'At *Palamcottah* we live above the C.M.S. printing-office, next door to the Tamil Church and Bishop Sargent's house. On the other side of us is the Christian village, where many of our Bible-women live. Those who learn work, etc., etc., come to us every day. Palamcottah is three miles from Tinnevely town, and the population is 17,945. The fort, or heathen part, is densely populated, and here we have Marial (K.), Lydia, Yesudial, and could employ as many more. Here also schools and other agencies are at work, and a Roman Catholic Church, etc.

Miss Macdonald then gives in detail the list of villages, ten in number, reached by the Mission. These can be visited from Palamcottah, going and returning the same day. She proceeds:—

'Other places are further away, and need a night journey. The first and nearest of these is Puthugudi; this is newly occupied by us. The Bible-woman, a widow, lives here with her mother and children. She has been highly recommended by Bishop Sargent, and has suffered much persecution for Jesus' sake from

heathen relations. She seems a most earnest Christian, and I trust will prove a faithful worker. The place is fifteen miles from Palamcottah, and on the way to Struvagundum and Perumkulum, where we have Bible-women.

'*Struvagundum* is just across the river from Puthugudi, and a very important place. A large bridge is being

built, which will make our journeys much easier, for there is often much trouble in crossing the almost empty river, on account of the heavy sand, or when the river is full in getting over on the punt.

'In Struvagundum the people are very bigoted. There is a peculiar caste called "Koti Vellalabs," or enclosed vellalabs, on account of their custom of shutting themselves up in a fort or enclosed town. The men come out into the outside world, but the women never, from the day they are born till they die.

'No strange men are ever allowed to go in; but on my asking (from others) if I could go, they said they thought I could, so some day I mean to try. When the men marry, I hear their custom is to shave their heads, which is always a sign of mourning or disgrace among other castes! Boys' and girls' schools and other agencies are at work.

'*Perumkulam* is about seven or eight miles further along a road on the side of large water-tanks. This town is about a quarter of a mile from the mission bungalow at Pannisvellei and the lovely church. Here I always put up. The people in Perumkulam are all castes, but among the Brahmins as yet we have only had entrance to one family now and then for a little time.

'*Shermadevie*, in the western direction, is eighteen miles from Palamcottah. It is not a large place, but has caste families, and we have about 15 learners. The present Bible-woman is the wife of a colporteur.

'*Kudulakurachie* is a town, seven miles from this place — population, 11,580. Very bigoted people, and Brahmins of high caste live here. Mr. Harcourt's girls' school is a great success. I went with Miss Askwith one day to see it. Our work is not of very long standing. The Bible-woman in less than two years has gained an entrance into some good houses. One young widow is deeply impressed with what she has heard, though not yet

able to read for herself. These houses are not Brahmins', but Vellalabs'.

'*Ambassamudrum*, a mile further, is another large town. The Bible-woman is particularly successful. Her pupils get so fond of her, and treat her as a friend, though caste difference is very great. About four miles from Ambassamudrum a large cotton mill has been erected, which to many is a great marvel. There are some 20 pupils, but this town and the last named each have openings for 6 Bible-women instead of one, and the ground is unoccupied. It possesses schools for girls and boys, catechists, native church, and pastor.

'*Surrunde* is in another direction, about twenty-two miles from Palamcottah. The heathen town and Christian village have the same name. At the latter is the mission bungalow, church, boys' and girls' schools. About a mile away is the heathen town. There are some Zemindars' families here, very poor, but still the people of the place, and their residences, which are rather in a tumble-down condition, are always called palaces! On our last visit we went to three such palaces. In two the wives of the Zemindars, each of them young women, read nicely in the New Testament. In the third were elderly women. One, the mother of the Zemindar, looked at the pictures and listened, and seemed much interested.

'*Courtallam*.—This lovely resting-place is about fifteen miles from Surrunde. From here we visit five other places, and from here the reports are finished and sent in; and one feels something is off the mind!

'The beauty of it is the cooler climate, the mountains all round, and the lovely waterfall, where we can bathe. It is a sacred place in the eyes of the Hindus. On our way to the fall every morning we pass the most hideous idol under a big tree, smeared with oil, and often women are paying their vows to it so seriously and so piteously.

‘In visiting places above ten miles from Palamcottah I travel in the night in a bullock bandy, with a bullock driver and servant (who cooks my food, etc.) sitting in front. Inside the bandy and underneath is all the necessary luggage, which is considerable: tiffin basket with eatables, etc., a box with kitchen utensils, such as sauce-pan, kettle, frying-pan, etc. etc.; lamp, chair, box and bag of personal requirements, box of books, bags, dolls, etc.

‘Above all this come the boards or seats of the bandy, and over them the mattress and pillows. A koosa or goblet of water and a drinking-cup are put in a stand near the window; near my head a small lantern with matches, and I generally take a stout rattan cane, and feel quite armed! Where there are mission bungalows, such as Punnavellie and Surrundei, I put up, and visit all the places near. In other places I stay in a schoolroom or travellers’ bungalow, but sometimes, on account of insect inhabitants, it is preferable to sleep in the bandy.

‘At Shermadevie the engineer always allows us to use his bungalow. The Bible-woman meets me on the morning of my arrival, having had notice of my coming; and after hearing from her the most suitable time for visiting the houses, I make arrangements for the day, generally starting about 10 A.M. and returning about 4 or 5 P.M. If there are still more to visit, I continue the next day; if not, after dinner, reading, and prayer with the Bible-woman (sometimes a Bible reading, verse by verse, with other Christian women, and prayer by one or two of them), I leave in the evening.

‘And now I want to tell those who read these lines that the *need of helpers is great*. If only women of independent means would come out and live in one of these out-stations, and take a supervision of work already

started, or do what they could through the aid of native Christian women, or among the Christians, how great would be the result and joy! You will say, How lonely! Yes, very lonely; but not so lonely as one who has much around her now, but yet no definite purpose in her life. And then a lady might easily get some one to join her. Often and often I feel overwhelmed when I think and see what a *wee speck* we occupy. Think of a town, population 11,580, with 20 women learning from one Bible-woman, and our visit once in three months! not because they will not learn, but because we have not strength, time, nor means to do more, and what we are trying to do is not well enough done. O come over and help us!

‘We had a very pleasant rest and holiday on the Pulneys in our dear little Lewis Cottage; Mrs. Kearns spent most of the time with us. We had a loss, too, in our dear friends Mr. and Mrs. Kember going to England; but we have also had gain in the arrival of new friends, the missionaries in connection with the C.M.S. We have had some trouble and sorrow concerning some of our Bible-women, but I trust it has caused “searchings of heart,” and that the result will be more carefulness as to their walk and conversation. Leave us not unsupported by prayer. If, besides (or without) being a supporter by money of one especial Bible-woman, each Christian lady would pray in particular for her by name, she might become her supporter in a much higher sense.¹ Miss Gehrich has undertaken such a charge for Govannal, and I am sure there will be a marked result. “The effectual fervent prayer of a righteous man (or woman) availeth much.”

‘I have to thank kind friends for books, papers, etc. One dear friend in Australia, who calls herself my “bag friend,” has been very good in

¹ The names of Bible-women can be given of each station should any readers wish to carry out this suggestion.

sending me a large number of beautiful bags, all ready to give away, and they are much appreciated. All wools, canvas, needles, etc., have been most useful gifts.

'All our song is, "The Lord is good, His mercy endureth for ever." He

has not left us to our own ways, but given us tokens of His presence and love. May we be more and more strengthened in faith and love, patience and hope, and to Him be all the glory.

'MARY MACDONALD.

'COURTALLAM, August 12th, 1886.'

MISS HODGE'S REPORT.

'Again the time has come round to write a report, and I feel that I have not much work to tell about. Mastering Tamil is still a great difficulty. I devote a good deal of time to it, as another examination is in prospect. The slowness of my progress has prevented my having as much personal intercourse with those I long to work among as I had hoped.

'Since December last I have been visiting in the heathen women's houses daily for a short time with four Bible-women. Their names are Marial, K. Marial, Yesudial, and Annapooranum. I will try and tell you a little about them, and some of their pupils. Visiting in this country and at home is very different. We cannot go to a house without the Bible-woman first inquiring whether it is convenient for the pupils to receive us. Their feasts, new moons, and fasts often make them very busy, and prevent their learning. I visited two of Marial's pupils for the first time under favourable circumstances, being the bearer of Christmas presents sent from home by many kind friends. Need I add that they were all greatly appreciated? The occasion presented a good opportunity for telling about the great gift God has given us in His Son Jesus Christ.

'*Marial* (or little Marial, as she is usually called) has a good number of pupils in a village called Vannarpertie. In one house I am particularly interested. I can go there any time I choose without a teacher. The inmates are Brahmins. Ever since the work was first started by Mrs. Lewis, some members of this large family have been under instruction. At

present there are six children learning.

'*K. Marial* works in two places. I only go to the nearer. It is always pleasant to see the excellent understanding between teacher and pupils. The majority are reading in the Book of Genesis. One great difficulty is to make them read with understanding. Very frequently they will not know anything at all about the passage just finished, and wait for the Bible-woman to tell it to them in her own words. I am trying to overcome this as far as possible.

'*Yesudial* has been engaged in the work many years. There is a great difference in her pupils, some only attentive, others decidedly impressed; others, again, anything but satisfactory. One loves her Testament, and reads it with her husband. Another, who was unkindly treated by her husband because she had only girls, is a believer.

'*Annapooranum* visits but four houses. They are as many as she can manage, because she teaches more than simple reading and the Bible. In two houses the fathers pay fees. In Veerarapuram a Brahmin girl has lessons in Scripture, grammar, reading, writing, and arithmetic. Not long ago we were very much afraid that we should lose her. Her father sent word by Annapooranum that unless the Bible teaching were omitted, he could not allow his daughter's lessons to continue. We were very sorry at the thought of the house being closed, and made it a subject of prayer. I am thankful to say that after a decided answer from Miss Macdonald, to the

effect that his wishes could not be complied with, he made no further objection, and the Bible-woman has continued teaching as before. The girl seems listless, but I suppose she must have shown interest in her Scripture lessons for her father to protest against them.

I have also had an insight into district work, taking four journeys with Miss Macdonald, which I have thoroughly enjoyed. During the past year a gap has been made by the loss of our dear fellow-worker Miss Ling, who left us for an important post on the hills.

‘Though I seem to have begun this report in a minor key, I would not end it so. How much I have to be thankful for! numberless blessings from the “Giver of all good things.” I am especially grateful for being allowed to come to this country, and though the language is difficult, I am glad it costs me something.

‘I need not ask for your prayers, for I am sure you remember us, and the thought of having so many sympathising and praying friends at home is a great help.

‘MARY E. HODGE.

‘August 12th, 1886.’

Sarah Tucker Institution and Branch Schools.

The work in connection with this institution seems to sparkle with the dew of God’s blessing. Miss Askwith’s report brings fresh cause for thanksgiving. Even the visitation of smallpox, resulting in five baptisms, has been the means of life instead of death.

MISS ASKWITH’S REPORT.

‘The time for writing our annual reports seems very quickly to have come round again, and I hardly know what to write about, as our regular routine of work is little varied from day to day, but I will do my best.

‘The Government examinations at the Sarah Tucker Institution last December were, thank God, again satisfactory. In the third grade out of 39 girls who went up, 28 passed, 20 in the first class and 8 in the second. The second grade was not so good, the papers being very stiff, but the inspection compares well with the other schools. Out of the 17 who went up, 9 passed, 1 in the first class, 4 in the second, and 4 in the third class. Last year, for the first time, we had a class for the “higher examination of women,” the first grade, and it proved very successful, for of the 10 young women who were examined, 8 passed in the first class, the first girl being first in the Presidency.

‘I take my Bible-classes as before on Sundays, and help during the week in the normal training, teaching also

some classes in English and sewing, and I also drill the girls.

‘In January we had a public prize-giving, when many girls became happy possessors of books, dolls, work-bags, and other pretty things sent from England. The Bishop of Madras very kindly gave away the prizes, and so many European and native friends came to show their interest and sympathy, that it was quite a fête-day.

‘As Mr. Harcourt has written his interesting annual report of the S.T.I. and the distribution of the prizes, I need not add more, but will tell of some fruit that has sprung from the consistent character of the girls, and their regular reading of God’s Word, and prayer. Mr. Harcourt always makes the Bible the first and chief lesson, never allowing any striving for Government examinations to interfere with this, and God graciously acknowledges it, and blesses us.

‘About a year ago, when some of our girls had smallpox, and were separated from the others, Mr. Har-

court engaged a woman, who often came to the institution to sell sweetmeats, to wait upon them, as she seemed respectable. Coming in contact with the girls so much, and hearing them read and pray, she grew desirous to become a Christian, and asked for baptism. As she was very ignorant, Mr. Harcourt said she had better wait a little, and learn what was necessary before baptism, and we would see whether the seed had really fallen into good ground. Our matron began to teach her the Creed and the Lord's Prayer, and for some days she came as usual selling her sweets, and learning what she could, looking in at the windows, and listening to all that went on.

'One day she asked at my bungalow if she might not be baptized now, and I asked her why she was so anxious to be baptized. She said she felt quite sure the Christian was the only true religion, it was so holy, that after she had been here all day, hearing the singing and praying, and went to her own village where there was so much quarrelling, and bad words on every side, it troubled her very much, and the day before when she went home she put her fingers in her ears, and said, "O God, I can't hear these bad words; teach me how to be holy."

'I asked her a few questions about our Saviour, but she did not know anything very clearly. Then I asked if she had learned what the matron was teaching her, and she said, "I do try, but I can't learn those long words." Then I found she was trying to learn the words without knowing their meaning, so I told her to come to me every day and I would teach her, or my ayah would if I had not time. Day after day for many days she came, and we showed her first a picture of the Creation, and with it she learned "I believe in God the Father Almighty, Maker of heaven and earth." Then one by one we showed her pictures of the birth, suffering, death, resurrection, and ascension of our dear Saviour, and each sentence of the Creed she learned

with each picture, and drank in the Saviour's love. By the grace of the Holy Spirit she gradually grasped the truth of the love of God for *her*, and her heart opened more and more to that love, and showed itself in the change of her countenance which quite beamed when we talked of Jesus.

'After a few weeks she was baptized with her little girl, and it was so pretty to see the little child kneel down just as she had seen her mother do, as if she felt too what she was doing. The mother's baptismal name is Selvan, and her little girl's Dévanésam. After a little time, the child, by her mother's great desire, as she was afraid of the bad influence of the heathen children in the village, was brought into the institution, and is supported by the children of St. Peter's Sunday-school, Bishop-Auckland. She is a good, obedient, affectionate little thing, and very quick.

'Selvan did not remain silent in her village; she began to tell her companions of the Saviour she had found. The heart of one woman was touched, and she came to learn from the pictures as Selvan had done, and after three months we were so satisfied with her answers and her conduct, that she was baptized with her two little girls on the 26th March. The mother's name is now Marial, the elder girl, aged ten, Jane Mutthammal, and the little one, aged five, Nésamony. These two children had been learning in the day-school connected with the institution for some weeks, now they have also been taken into the institution as boarders, and we should be very glad if some kind friends in England would support them, as their mother is not able to pay for them.

'In each of our branch schools we have a woman to collect the girls every morning and afternoon, and bring them to school. Selvan is now employed in this capacity in Mrs. Kember's girls' school now in my care, and Marial in the Mélapalayam school, and their conduct is very satisfactory.

'My head servant and his wife were

also baptized on the same day as Marial and her children. He had long resisted the truth, but at last by his own request came forward and received the outward form of baptism, and I believe God has also baptized him with the Holy Ghost. His wife used to come every day to my bungalow with Marial to learn with her.

'As there seemed a desire among several women in Selvan's village to learn, I decided to put a woman there to teach them. A woman named Sarah just then offered herself as Bible-woman, and I appointed her. As she is of the same class she lives among them, but she does not seem to have much idea of teaching, and I may have to remove her and put another in her place. I am going there on Wednesday, and will then decide. She is supported by the bigger girls in our institution, who come to me every Saturday to do needlework for sale. These things, with a very nice box of useful articles kindly sent me by Miss Lambert of Bradford, were sold on the hills, and raised enough to support the Bible-woman for more than a year. As our girls are anxious to go themselves to see the people of the village, I have promised to take them with me by turns.

'*Branch Schools.*—As the Government examinations are later than usual this year, I am not able to give the results. Five schools have just been examined, but I have not yet heard with what success.

'The *Tuchanullur* school, supported by Mrs. Fremantle, has been much blessed of God, and with one exception we have had no opposition since I wrote about it last year. The daily average attendance is above 30. The master and mistress are true servants of God, and do their work with prayer. They had the great sorrow of losing their only child last March; their faith, patience, and resignation were quite beautiful, and their sorrow has been blessed to them.

'The *Sinthupundurai* school, sup-

ported by the Rev. Jas. Cornford, is increasing in numbers. There are now 22 names on the rolls, average daily attendance 18. The master and mistress have given me great satisfaction; they read the Scripture lessons most thoroughly; it is the greatest pleasure to hear the children answer so readily.

'The *Mélapalayam* school, supported by the Ripon working-party, has improved since last year, but as the children are chiefly Mohammedans, there are many ups and downs, and the attendance is not regular; but the Scripture lessons are very fairly learned, and the new master seems to have gained the love and confidence of the children.

'The *Palamcottah* school is only fair in attendance, 29 on the rolls, average attendance 19. It has not succeeded as I hoped, and no Mohammedan children now learn. I must consider, when the examinations are over, what will be best to do about it.

'I cannot speak altogether favourably of the *Shermadevies* school either. It did very well till March, when I examined it, but ten days after I was there the eldest child died suddenly, several others left the village, and there were only 8 children ready for examination last month, consequently the grant is only half of what it was last year. However, I am thankful to say several new children have joined and attend regularly, and some of the old ones have returned, and the last six weeks there have been 29 on the roll, with an average attendance of 22. I hope to go to the village next week.

'Miss Knox's school in *Tinnevely* progresses under the motherly care of Rebekah, the schoolmistress. The children always know their Scripture lesson well, and are most anxious to tell me the Bible stories they have learned. I am glad to find that in all the schools under my care, and I believe in most of Mr. Harcourt's too, they begin lessons every morning with a hymn and prayer. Rebekah's children are always most careful not to miss this.

'I was more than once asked last year to open a girls' school in *Val-lanadu*, a village nine miles distant, where, some time ago, fifty or more of the villagers came over together to Christianity. Till last October I never saw my way clear, but then, hearing of a suitable woman living there, I went over, and a school was begun with few children at first, but now there is a daily attendance of 22, and 28 names on the rolls. The mistress has proved a very fair teacher; the only fault I have to find with her is that she does not teach the Bible stories clearly. The children learn their verses and Catechism well, but can answer very few questions about the Scripture picture I give them to learn each month. She has the very erroneous idea that heathen children cannot learn the Bible, while my experience is that they learn quite as well as the Christian children, and in some cases better—I think, because it is all so new and beautiful to them. This school has been supported this year by a donation kindly given by Mrs. Elgood, and I look to God, whose is the silver and the gold, to incline the heart of one of His children to send me money to carry it on next year.

'We were very sorry, at the end of last year, to lose Miss Ling, on her removal to Ootacamund, but feeling how well fitted she was for the work opening out there, and the wisdom of the Committee in sending her, we can but follow her with our prayers, that God may bless her abundantly in her new sphere of labour. At first it was thought that I should carry on her school, but the Committee deciding it should be closed after the Government examinations, I only had it for one month. The school benches, blackboards, slates, books, etc., have been divided among my different schools, and are a great help, as I was in want of school furniture. Miss Ling wishes me to mention this, that those who kindly subscribed towards their purchase for her school know they are put to good use.

'I have also had Mrs. Kember's school in *Kulamanikapuram* to look after this year. I was sorry to be obliged to change the mistress, as she was a downright idle woman, but the present one takes interest in her pupils, is industrious, and makes the Scripture her first lesson, so I hope the school will progress. More than 30 names are now on the rolls. It was examined by Government last week, but I have not yet heard the result. I expect the order will come to build a new school-house, as the present building is wretched, and we cannot get another house in the village. Will any of Mrs. Kember's friends help in this? there might be a very good school in that village.

'*Bible-women*.—Miss Stokes's Bible-woman, Rose Annamia, has some very nice pupils. Blind Marial I see from time to time. She herself grows in grace, and I hear testimonies to her usefulness in quickening the Christians in her village, and teaching the heathen by telling Bible stories and singing Christian lyrics. She has a sweet voice, and with it she soon attracts a little crowd of women to come and hear what she has to say, and then she tells them of our Saviour. Her village is close to *Val-lanadu*.

'Then there is our Sunday-school. God has abundantly blessed it; the numbers have increased to 116. The texts are learned perfectly, for now I only give a new text-card to those who can say the text given the week before. In March we had our treat in the garden of the S.T.I. The children were told to come at four o'clock, but most were here soon after three. We had games till 5.15, the S.T.I. girls helping to amuse. They sat in rows and sang lyrics till Bishop Sargent kindly came to give away the prizes of work-bags, from the Ripon Cathedral Sunday-school, to all who had attended regularly since it was opened in August. Fifty girls gained them. The bishop amused us with a very happy little

speech, we sang more lyrics, and then came a surprise in the form of a branie, containing all sorts of little things from England, first wrapped up in paper so that there could be no picking and choosing. In this every child, 100 in all, had a "dip," and it caused real pleasure and fun. When this was over it began to get dark, and the children went home before seeing a balloon which Mr. Harcourt set off, but which caught in a tree, happily not catching fire, and we were able to set it off another day.

'I am very much obliged to all who have so kindly sent me money for buying the text-cards for the children. It has been of the greatest use. Feeling the want of suitable prayers for the school, I have translated the little service used in the Sunday-schools at home; it has now been printed by the Bible and Tract Society, and we are to use it for the first time next Sunday. The master of the Tuchanallur school is a great help to me in the Sunday-school. Seven of our bigger girls I take each Sunday as teachers, so we look upon the Sunday-school as belonging to the S.T.I.

'For a long time I have felt an earnest desire that we should strive together for a larger outpouring of the Holy Spirit, and when Mrs. Bourdillon sent me some of Mr. Harkness' Union Cards some months ago, I was very thankful to be shown a way of uniting together in prayer. With the help of some of our native agents I translated the prayers and Union Cards into Tamil. These are being circulated. Some of the American missionaries have also joined us, and there are now more than 300 members, and many others who use the prayer daily. Mr. Harkness sent me £1, and a "Christian friend" £1 for this, but it is not nearly sufficient, and I shall be thankful if any who are interested in the Union will send me help, and then I will spread the cards far and wide where Tamil is spoken.

'Again I have to thank many, many

friends at home for two beautiful boxes of dolls, bags, jackets, and other presents for our children, too numerous to name, at the end of last year. They have been of the greatest use as prizes and rewards in our schools, and I only wish the kind givers could see the happy faces of the children. I often feel they have all the work and I the pleasure, but they will have true pleasure in the day of God's reward.

'I must also thank all who have helped us in providing the "Kindergarten" things for our schools. The children enjoy the bead-threading and paper plaiting very much. A new supply of beads and paper for plaiting, for next year, would be very acceptable, also some coloured pictures of animals, as the children have to learn about a cat, dog, bullock, cow, hen, duck, horse, elephant, rat, bat, lion, ass, sheep, goat, owl, water-birds, butterfly, peacock, etc. I give this list that my friends may know what pictures will be most useful.

'I also acknowledge with many thanks the money for the support of the following girls in the Institution—Esther Thangammal, M. D. Mary, Guanapragasie, A. Rachel, Jane Sundram, Dévanesam and Heysham Pakyam; and for the schools in Tuchanallur, Sinthupandurai, Mélapalayam, Vallanadu, and Tinnevely.

'I would close with many thanksgivings to our Heavenly Father for His innumerable mercies through the past year, not the least of which is continued health and strength, and would ask all at home to continue in prayer for us; we long for an outpouring of the Holy Spirit, both for ourselves and our native fellow-workers, that what we speak may be that "which the Holy Spirit teacheth" and "in demonstration of the Spirit, and of power;" and to "God the Father, the Son, and the Holy Spirit be all the praise, and honour, and glory."

'ANNE JANE ASKWITH.

'PALAMCOTTAH, August 3d, 1886.'

NORTH TINNEVELLY.

SACHEAPURAM.

We must turn from the last bright sunny quarter to what Mrs. Kearns describes as 'this lone mission-field,' to find it shadowed by death. Whilst sympathising with our missionaries in their sense of isolation and thirst for the means of grace, which seem almost a matter of course to English readers, we cannot but welcome with gladness her news of 'peace and union,' 'advance and improvement.'

MRS. KEARNS'S REPORT.

'In reviewing another year of work, God's mercy in having given health and strength is impressed on my mind—the more so when I remember it pleased God to take suddenly from our midst the Rev. V. Vedanayagam, who had for many years the sole supervision of this district.

'On New Year's Day he was as usual with us, and apparently in perfect health. We met him in Palamcottah in February, where we had gone to meet the Bishop of Madras who was on his triennial visitation of the Tinnevely district. On March 15th I spent a day with him in his own house at Vakekolum, and went on my tour of inspection, never thinking that I had seen him for the last time. From his daughter, Mary, I continued to hear reports of her father's condition, and in all her letters she spoke of returning health. But suddenly he seems to have sunk; he was unconscious some time before he died, so there were no last words to comfort the bereaved family.

'Thus it pleased God to close the work of one who was associated with the Rev. Messrs. Ragland, Fenn, Barenbruck, and Every, in the evangelisation of North Tinnevely, and who afterwards continued to work with the Rev. Messrs. Meadows and Horsley, and on their leaving was appointed to the sole superintendence of the entire district. We who are left in this lone mission field cannot but ask ourselves which of us will be the next *called to render up our account.* May

we all be ready when it pleases the Master to summon us!

'With thankfulness I record decided advance and improvement notwithstanding much that has tried us in our work. No new stations have been opened, but those in hand have been vigorously worked. The Bible-women have shown marked improvement in their own personal knowledge of the Scriptures. This year I have set each of them questions on the portions studied. It is something gained for them to ask and receive instruction, and to write what they have heard. When I can manage it, I take the question paper with me and get their answers verbally.

'The usual annual prayer-meeting was held at Sacheapuram. The evangelist and his wife invited all, as they arrived, to partake of coffee and cakes, and provided a midday meal of curry and rice, and a dinner at night. All, with one exception, partook of his hospitality. The collection boxes brought in Rs.23 : 4 : 10.

'Our Sunday-schools for the boarding-school girls have been regularly continued. The evangelist has resuscitated the adult class for men and women. He takes the men, I the women, and Miss Rose the girls, with the help of the girls' master. Weekly prayer-meetings, too, I have held for the wives of the servants and mission agents. The evangelist has a prayer-meeting in the church every Wednesday and Friday evening, and daily morning service when he is at home.

During his frequent visits in the villages the girls' schoolmaster conducts the service.

'It has been remarked that our little community has had more peace and union since our church was reopened, and we have had the regular ministrations of the evangelist. His preachings in the surrounding villages have brought now and again a few inquirers to our Sunday services. He visits from house to house, and converses with the people in the threshing-floors, or who are resting in the shade of a large tree, or he goes to the pial-school and begins a talk on general subjects, soon leading to the object of his visit. The people, who are kindly behaved, admit the claims of Christianity, and listen attentively. Sometimes they ask him to come again, but they are not quite convinced that their gods are indeed no gods, and fear their dire revenge should they become Christians. When we know that the votaries of idolatry are among them daily practising their rites, and ceremonies, and pageants, whilst the Christian preacher is only occasionally seen and heard, and no drum or discordant pipe is his accompaniment, is it to be wondered that the latter is unheeded by a people who love pomp and pageant and noisy song? Our comfort is that the Gospel is *preached*; results we must leave in God's hands, and faithful persevering work will have its reward eventually.

'J. D. Pakeyam, a Bible-woman, itinerates among the women in villages where the evangelist has prepared a way. She says that the women will prove no hindrance should the men become Christians. They acknowledge that "Christianity is a good religion for women." They hear the "Word" with joy, but make no effort to follow its precepts, and think that it is "a way too hard for them to follow." Thus "Satan cometh, and taketh away the word that was sown in their hearts."

'In Sevakasi, our nearest sphere of work, Meignanum works regularly and

faithfully. She has several pupils now reading the New Testament. Some have married and gone to other villages. We trust they will carry to their new homes the good seed sown in their hearts, and with God's blessing that it will bring forth fruit. She has had the comfort of knowing that this has been the case in a few instances, Soopanal, a young wife, mentioned in my report last year under the heading "Sevakasi," lately came to see me with her newly-born baby girl, all smiles, and looking so happy. She ascribes all her happiness to the good advice of the Bible-woman and of the wives of the mission agents in Sevakasi. Her husband remarked to her on one occasion of her following it, "Is this the cunning you have learned from the Christians?" "My dear master," she answered, "I am not cunning in the ordinary sense of the word, but the lady and the Bible-woman have taught me not to quarrel, or scold you, but to bear with you patiently, and they promised to pray that the great God of heaven and earth would turn your heart to me, and He has done so."

'She asked me to send a teacher to her husband's village, but I found it too far to superintend. The husband, too, wishes that the women of his village should be instructed. Thus God's word has borne fruit and brought joy to this heathen household.

'In another house in Sevakasi, when a shower of rain came on, the mother of my pupil kindly gave my horse-keeper an umbrella. A little act of no importance, Europeans may think, but not so to any one who knows how caste would prevent such kindly acts in a Hindu. I remember the time when, after a visit from us, a Hindu woman deemed it necessary to purify her room.

'The post peon and his young wife were almost Christians. The wife had been somewhat educated at Strivilliputtur, and her father had heard the Gospel in Mr. Meadows' time. The young couple occasionally visited

me at Sacheapuram. On the last occasion the husband gave me a packet of candles for our church. I told him then that God wanted his heart, and he assured me he prayed to Jesus in secret, but he was afraid to openly profess Christianity.

'In March last he died suddenly. I visited the poor young widow, and was surprised to see her quiet subdued grief, so unlike most Hindu women. The father was present, and spoke of Mr. Meadows, and retailed many interesting conversations he had with him. He acknowledged that God does all things well, even when He afflicts us.

'May God remember this poor girl, and make her way plain to become a Christian, for I am sure she desires it! Her people would only object for appearance sake. Many among them are so sensible of the sad lot of their young widows that in heart they would like them to be received by Christians and trained to do something for themselves. I often feel the need of a home for them.

'Strivilliputtur has been well worked by two Bible-women in the town and one in the suburbs, and two girls' schools. But we see no fruit as yet. It is a great stronghold of heathenism, and disheartens me.

'The church, which is in a conspicuous place, is out of repair; the roof has fallen in. During our last visit, some of Miss Rose's school-girls came to wish us good-bye, or "send us on our way," as they call it. Our tent was being packed, and we were sitting under the shade of some trees. A crowd collected. I gave the girls some handbills, which they read aloud. I could see by the looks of the men that it was a surprise to them to hear girls read so well. One handbill, "The bad rupee," they quite understood so far as the story, but the application they smiled at. We have now a good schoolmaster here, and his wife is one of the Bible-women.

God give His Holy Spirit abundantly to these workers!

'Sungeranainarkoil has wakened up wonderfully. When first we visited it, Mr. Vedanayagam remarked how indifferent the people were to education, even for their boys. But lately he wrote that the desire for education had so increased that Tucker, our schoolmaster, had more applications than he could well receive, and that another girls' school should be opened. He had opened a school for boys, which was flourishing.

'The police inspector, a Christian, and several other Government officials bestirred themselves to raise the tone of the few Christians in the place, but they felt the need of a church with regular services and means of grace. They asked me to help them, but as I was trying to raise an endowment for the pastorate of Sacheapuram, I was unable to promise anything. It is hard work to collect money for religious purposes, when isolated from all Europeans. My pen alone can plead, I never see any European friends here.

'I am thankful that my work is not forgotten by the friends of the Gospel, for my endowment fund is slowly but surely increasing. In a former report of this place I had to remark that the women had asked me if Christians had no "worship," "no feasts" or "fasts," or "holy days." I do hope, ere long, we shall have better organisation; for work among women alone makes no headway when the men are neglected.

'Kalugumalla is worked by Tabitha. She has lately visited a place called Pullamcottah, where two young women are learning. In Kalugumalla, one of her pupils became a widow, just before my visit. The poor girl, for appearances, knocked herself about and wailed, but I felt sure she would rather have received me differently. The people around did not care for me to have much talk with her. I told her that I would pray for her, that God might make her way plain, to act up to her belief. I trust in time

she will be led to come out of heathenism, but it is difficult to know how to provide for widows, should they join the Church.

'Virudupetty is now worked by three Bible-women. When Miss Ling left Tinnevely, her schoolmistress came to me, and as she has a married sister in Verudupetty, I felt I could give her work, under her sister's protection. That it is difficult for a *young woman* to do Bible-woman's work has been my experience, and as a rule I do not employ them.

'Hastings Parrepooranam's work is to get up a Zenana school. As she is educated above the usual run of Bible-women, I have set her to take up school work in a house, where she could collect girls who are too old to attend Miss Rose's school, and teach them enough reading, writing, and arithmetic, to keep house accounts and correspondence, and to read the Bible intelligently.

'Selvum, another Bible-woman, had received some training from the Rev. Dr. Strachan, now the Bishop of Rangoon, and is able to make herself useful in times of sickness.

'Seevaratnam, the third Bible-woman, is the wife of Miss Rose's schoolmaster. She was at Sangaranainarkoil; as her husband was removed here, she had to come too, and her work in Sangaranainarkoil was taken up by Annamarial.

'OF PULLIAMPETTY.

'Clara is our link with far-off Canada. How the love of Christ connects those who are separated by thousands of miles! Pulliampetty has a nice church, with a zinc roof, a novel sight in North Tinnevely. The catechist had great trouble to complete the building. This church has living members—poor and unlearned they are; but I have been surprised how well they stand together, and know the Scriptures. Clara has had the pleasure of seeing two of her pupils baptized by Mr. Vedanayagam.

One is a very old woman, who had no worldly inducement to become a Christian. She is well-to-do; and to obtain salvation for her soul, through Christ Jesus, was her sole wish.

'Our Canadian friends will be glad they have helped me to keep Clara here. It is a most troublesome place to visit. My tent cart either gets upset or breaks down, as it did the last visit; and I cling to the sides, never knowing when I may go over. Miss Rose on horseback views the swaying coach, now and then coming up to ask how I feel after an extra hard bump, and expressing gladness at not being inside.

'Daniel, my reader, is getting more and more useful to both me and Miss Rose as our work increases. The correspondence with schools and Bible-women is endless. When visiting houses he keeps the men and boys from crowding round us. There is always much talk with an Oriental people before business can be transacted; and Daniel tells them about our work, and the object of our visits, and disabuses their minds of most absurd notions of us and our motives of work. He reads hand-bills to the men, while we go inside to talk to the women. Miss Wardell Potts will be pleased to hear that Daniel and his wife are living happily, and prove by their lives how Christianity can purify and make a Hindu family happy.

'I have to thank many kind friends who have contributed towards the annual Mission-box sent us by Miss Cockle. The kind friends at Burgess Hill, who sent me a box through Mrs. A. J. Stuart, will be glad to hear that its contents sold well at Koolicanal, Pulney Hills, where I had been for the usual rest during our hot weather. The sight of the pretty things is alone a treat to us, so shut away from shop windows and their novelties, and our hearts feel warmed with the love that led the workers to stitch away so perseveringly for our Mission.

'I feel sorry I cannot make more by our sales; but our friends in India have to think more now of their rupees, with the exchange so ruinous, and hence our sales suffer. We sigh for the good old times when ladies thought nothing of spending Rs.100 at a mission sale, whether they wanted the things or not, just to help on mission work. In the Sacheapuram boarding-school each girl had a doll given her this year before the summer vacation. We arranged it as a surprise. Miss Rose had had a packet of books from Madras, and this she kept by her when the children came to say good-bye, ready to go home.

'The dolls were all on a table, with the names of the girls affixed, but covered over by a table-cloth. All looked at the pile of books, and Miss Rose's busy fingers trying to undo the knots of the string. Then as she stepped away to the other table, and flung off the cover, there was a joyful cry, "A doll for me, please, Miss;" "For me too." They did not dream

of the whole thirty girls getting each a doll. The donors would have felt amply repaid had they looked into the schoolroom some minutes after. Such treats bring hearts together, and I trust produce lasting good.

'Of all who have prayed for us I entreat a continuance of this great help. I could not have borne up, and been so happy, but that God was being entreated in an especial manner for me and my work. At times it is sorely lonesome, and I get low-spirited and nervous from dwelling just on my own thoughts, and having no interchange with kindred spirits, but soon I am able to rouse myself, and think of the *end* and the *rest* that remaineth, and of dear friends praying for us, and get comforted and strengthened.

'For my fellow-workers, too, the Bible-women, the evangelist, and the reader, I ask for special intercessions at the Throne of Grace, that these may all be filled with the Holy Spirit.

'HANNAH E. KEARNS.

'SACHEAPURAM, 29th July 1886.'

MISS A. ROSE'S REPORT.

'Another year has passed, and now I am writing the fifth report of the Caste Girls' Schools in North Tinnevely.

'Thanks be to God who has hitherto helped and prospered the work here, 1885 did not see many changes in our work. In some places we have had encouragement, in others it has been hard to detect any progress. But God's work is going on, and we must just leave results to Him. He who has helped us hitherto will guide us to the end.

'There are in all seven schools; the total number of pupils on the rolls at the end of June 1886 was 170.

'The Government inspection for 1885 took place in September. The result grant for the seven schools was Rs.303 : 3. The school fees for 1885 amounted to Rs.46 : 1 : 6. There has

as yet been no intimation as to when the Government inspection for 1886 will be held.

'I take this opportunity of thanking the kind friends who have helped me with prizes for the schools. The scrap-books were much appreciated. I shall be very grateful for some dressed dolls for next year's prizes. Some Scripture prints, pieces of canvas, and coloured wools will be very useful. Fancy-work is much liked, and I get the girls to work their own patterns. One of the school-girls worked me a sampler—all her own colouring and designs. This I sent to Miss de Bunsen, who was much taken with it.

'I shall now give an account of each school separately. There were eight up to September, after which date the Sacheapuram Infant School had to be closed.

'Kallugamully.—When I visited this school on the 13th of March 1886 I was very dissatisfied with the work "Pitchamuthoo" had been doing. No regular Bible-lessons seem to have been given; the number of questions in the Catechism was very few for the period; what was brought up, however, was well learned. On telling the master of my dissatisfaction, he said: "There are six months more for the Government examination, and by that time I will work them up; it is no use teaching well for the first six months, the girls will forget."

'Evidently he thinks that school should be kept for the last six months only! His school registers were in very bad order; it took me three hours to set them right. So ill-trained are some of the agents I have to work with, and the place being far from us, makes me anxious. On the 24th of July I visited this school again, and found an improvement in the Scripture lessons, but yet there is room for better work.

'The manager of the Ettiapooram Zemindar paid us a visit in our tent. He is a Christian, and had been in Government employ. Mrs. Kearns had known him well. He asked me to open a girls' school at Ettiapooram. I was only too glad at the opportunity thus given us to begin work in the capital of this large Zemindary. But I am adding one more school to the already limited estimate I have sent in for next year's work. Will not some kind friend help me with a few pounds? It is a grand field for work, and Mrs. Kearns hopes to gain an entrance to the Zenanas, besides getting the ladies of the Zemindar's family to listen to the Gospel message.

'Virroodupetty.—I am sorry that this school could not be examined by the Government Inspector last year. The old teacher had to be dismissed, and she at once opened an opposition school in the town. Many of the old girls went to her, so the new master

had to take in quite fresh girls, and they had not sufficient days to show to be eligible for examination.

'Abraham, the new master, has succeeded in getting together a nice class of girls; and I also am glad to say that the fees collected from this school are more than they have ever been.

'There were 18 girls present, and I was pleased to find how well they were up in all subjects. The Scripture was the sacrifice of Isaac, and the story of Elijah as far as the ceasing of the famine in Samaria. There are only two classes in this school at present, viz. the Infants and First Standard. Abraham, I am sure, will bring this school on. He is a very fluent speaker, and is quick at catching the salient points of every discussion, and turning them to his advantage. He is painstaking, and visits the parents of the children, inducing them to take an interest in their education, and tries to teach them to pay something towards it. One little girl had to undergo an examination by her father, to see what she knew, before he would consent to pay her fees. He was so pleased with her progress, that he pays her fees regularly now.

'When I was examining the school one little dot could not make out why my skin should be white; she would edge up to me, when I was looking away from her, and stroke my hand, and then look at hers to see if she could rub anything off, fancying, I suppose, that I was painted. The school has made a start in the right direction. Abraham seems the right man for the place. His daughter helps him in the school, and his wife is the Bible-woman. He has had good practice in preaching to the heathen, and spends some of his time out of school-hours in conversing with the caste men about the Scriptures. One man was attracted by the illuminated text hanging up in the school-room. Abraham noticing this came up and talked to him, explaining it more

fully. The text was taken from the latter clause of 1 John i. 7. By such efforts may the people learn more of the truth.

'*Satur.*—I am glad to report the very decided progress of this school under David Nulla-Thumbi. It did well in the Government inspection held in September 1885, taking a grant of Rs.40:10. What I should like to see is thorough work *all through the year*, not a system of cramming during the six months before inspection. On the occasion of one of my visits, soon after the Government examination, I had to speak to David about this. On my succeeding visits I had not to complain again; I was glad to see the improvement in everything. Order and tidiness reigned where confusion and dirt abounded before.

'My last visit to this school took place on the 12th July. I was much pleased with the Scripture lessons. The Infants and First Standard had learned the whole of the history of Moses, and could tell me the plagues and commandments in order. The Second Standard knew the histories of Daniel, Moses, and Elijah very well indeed. Besides this the Catechism was well repeated. The master has got together a good class of girls, and the numbers are increasing every month.

'The Sheristadar (a Government official) came to see us the next morning. His daughter attends the school. She and some of the other school-girls came also to see us, and say good-bye. Valliammal, the Sheristadar's daughter, was laden with jewels. She told me their various names, and the different kinds she had. When thus talking some one asked me what time it was, so I pulled out my watch. One of the little girls seeing it said, "You are wise people, you never wear useless jewels. How useful you must find your watch, and the pencil you have attached to your chain! I noticed you used it yesterday when examining

us. Your watch and pencil are of far more good than all the jewels Valliammal has on. Hers only attract robbers." I was much struck with the little girl's well-directed remarks.

'I gave the seven girls who had paid their fees for the last three months regularly a prize each.

'*Rajapollium.*—This school has again undergone a change in the master. To my great grief I found out that Vesuvassum, a master I had thought so well of, and who seemed to be doing good steady work, had been keeping a boys' school, and thus neglecting his own school. The girls were left to his wife, who was a Bible-woman. In so doing he was hindering his wife from doing her proper work. When spoken to he did not see his error, and argued with me that it was all one, as he formed the boys' school in hopes of converting them. I told him that he could not expect good to spring out of evil: that he was first of all deceiving me, and then neglecting his proper work; he had been engaged to give his full time and energy to bring on the girls, and that one of my express rules was that my girls' schoolmasters must have nothing whatever to do with the boys' schools.

'I have secured another master, who, I trust, will not fail me. He has been working since February. Shortly after he began work I visited the school. The girls were well up in Scripture. In the evening, as we were waiting for our tent to be struck, the girls came up and had a friendly chat. They much regretted the loss of their old master, but more especially his wife, and wanted them sent back. They said that their parents had often spoken to the master, and told him how wrong he was in having the boys' school. The girls understood *why*, and acknowledged the justice of his dismissal. They were much taken with the socks we were knitting, and also with the worked slippers Mrs. Kearns wore. We then discussed the matter of being tattooed, and

they told us what they had to pay for the various patterns. One girl had a scorpion tattooed on her arm. The process, she said, pained her a great deal; another said nothing would induce her to be tattooed; that she would not be able to bear the agony. I last visited the school on the 21st July; 14 girls were present; a number had gone to Madura for a marriage. The Infant Standard was not well up in Scripture; the First and Second Standards good. The master and his wife seem to have a good influence over the people, and are respected by them. But the people do not seem to be very eager for education. The girls come to school or stay away just as it pleases them, and evidently have the complete rule over their mothers. The master says he can exercise but little authority. I have advised him to have patience and love, and with God's blessing I hope soon to have a good school here.

'*Perumal Petty*.—This school was examined by the Government Inspector in September 1885, and took a grant of Rs.22:14. I trust this year the result will be better; there are more girls on the rolls. The former teacher of this school left in January to further her studies, and obtain a teacher's certificate. She is studying in the Sacheapuram boarding-school. I trust she will be successful in her examination; she will be a valuable teacher to us when she has passed. Certificated female teachers are so difficult to be had. A master was appointed in February; and he, I am glad to say, has been able to work the school up.

'*Strivilliputtur*.—This school does not make any decided progress; the number on the rolls fluctuates very much, and the results at the Government examination are not what they

should be. This is a long-established school, and should show better.

'29th July.—We were disappointed in our hopes of being able to visit here this month; we are planning a visit here and to Perumal Petty next Monday, the 2d August.

'*Sangaranainarkoil*.—This school was examined by the Government inspector in November 1885, and took a grant of Rs.95:11. It is most encouraging to see its steady progress. Tucker and his wife evidently have the interest of the school truly at heart, and are working well. I much regret that this place is so far from Sacheapuram, and the road to it so bad. A good class of girls attends; they are so bright and quick. I was very much struck with one girl in particular, and on inquiring of the master afterwards, found she was the Thasildar's daughter.

'It will be necessary to open a branch school in the opposite part of the town in September. But for this I must ask help of some kind friend. A marvellous change has come over the inhabitants regarding education both for their boys and girls. The Thasildar takes a practical interest in the boys' school. Tucker working up the girls so well keeps a sort of healthy emulation between the girls and boys. The town is large, and the parents object to send their children to school rather far from their homes. The little ones are generally loaded with jewels, and the parents fear robbery. A second school would take in all those girls who find it too far to come to the present school. I earnestly trust that some kind friend will help me in this matter. My last visit was paid on the 23d July.

'ADELA M. ROSE.

'SACHEAPURAM,
'SIVAGASI, 29th July 1886.'

TREVANDRUM.

This State of Travancore possesses a special interest of its own. Miss Blandford sends a report of two changeful years. Since her visit to

England the reign of a new Rajah has begun ; but the changeless heavenly King has so overruled the work of our Mission that we hear of ' borders enlarged ' and increased opportunities of usefulness.

MISS BLANDFORD'S REPORT.

' Two years ago I was in Europe enjoying the society of relations and friends. Never shall I forget the kindness of those who, though strangers, received me for the Master's sake, and sent me here with gifts and assurances of prayers and continued support of my mission work. The memory of this pleasant intercourse has cheered and refreshed me in times of loneliness and depression, and it will not be forgotten by the King in that great day when He shall say, " Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

' Since my return our borders have been enlarged on every side ; we are working in three languages instead of two, and have added a new school. We have also more houses to visit, and, as opportunity offers, engage in a little itinerating or village work. Ample encouragement in every branch of the mission is not lacking. Our efforts to educate the children meet with the kindly appreciation of Brahmin and other Hindu castes. Our more direct appeals in favour of Christianity are listened to with grave attention, and, in some cases, with promises to search the Scriptures.

' In one or two instances a Bible has been asked for by Hindus, who appear really earnest in seeking after truth. A Brahmin was led by his little sister, who attends one of our schools, to beg for one that he might read it for himself. So great is the reverence it inspires, that caution is needed to prevent its being used as a kind of fetish. One of our girls assures us that since she has read many chapters a day, and gone to sleep with the Book under her head, has been free from epileptic fits, to

which she is subject ; she has, therefore, taken it with her on a long journey. One can but hope that faith in the volume may lead to a life-giving trust in Him who gave it to be our light and guide.

' The Fort school, opened in Nov. 1864 with 3 scholars, has now 139 names on the roll, the largest number ever recorded. It is still held in the old palace, kindly appropriated to its use by His late Highness's predecessor and his Dewan, Sir Mahadeva Rao. The palace, a large lofty building, three stories high, contains two principal rooms, 47 by 26 feet, and three smaller. The upper story is of quaintly carved wood, ventilated by numerous doors and windows, with a balcony at each end of the long rooms. Our hours of study are from 7 to 10 A.M. and 12 to 3 P.M. The first class, consisting of seven girls, are studying with the munshi for the Special Upper Primary Examination in Malayalam. Three of them will, I hope, be ready to go up in December next. Besides this, they learn English, arithmetic, geography, *Little Arthur's History of England*, needlework, and drawing with me. Five Bible lessons are given during the week, at the close of the morning studies, and two in the afternoon. One of these has since June been kindly given by the chaplain, the Rev. C. H. Malden.

' One first-class girl is a Christian ; the other six are Nayars. We have nine classes besides ; in all English is studied. These compose our upper school, and number 80, of whom 16 are Brahmanis. Early marriages prevent Brahmin girls remaining long with us.

' In our lower school we have 59, of whom 39 are Brahmins.

'These lower room children are in every stage of learning to read. They have three teachers, whose patience and ingenuity must be sorely tried in the endeavour to make them remember the very numerous and difficult signs of the Malayalam alphabet. We have lately adopted the method practised in native schools of sand-writing: the young scholar traces [the form with the finger, while repeating aloud the name of the character. This is commonly called "ground-writing," and is approved of by parents as well as children. The great delight of the class just above the ground-writers is to sit on the infant gallery, book in hand, and shout at the top of their voices the names of the letters, never once looking at the shape of any. I am sure the noise can be heard a mile off, and when the poor mites come upstairs to have their names written down and be dismissed, they are often quite hoarse. They sing their multiplication table to a monotonous chant, which, when not bawled, is very pretty. Of course I do what I can to check the noise, but with very little result; and perhaps it acts as an advertisement of the school, and serves to remind our neighbours of its existence.

'I once remarked to a Brahmin living near that I was afraid the noise must disturb him, but he politely replied that he enjoyed it, and that he had often observed the sound from the school was of learning only, and never of crying and beating. This is quite true. The little ones who come to us are as happy as birds, and never cry unless pinched by one another, pinching being a form of aggression and self-defence often adopted by Tamil Brahminis. They are far more energetic and more quarrelsome than our Nayar girls, who, for the most part, are quiet and amiable; but I think the former are more anxious to learn; perhaps they remember that their time for study will be shorter.

'The chief events in our school year have been, first, the visit of the Lord

Bishop of Madras and his chaplain, the Rev. S. Morley, who kindly addressed the children of the Fort School, in two separate rooms at the same time, through interpreters; second, the distribution of prizes on April 1, presided over by H.H. the Junior Rani, when the girls of all three schools were present, numbering 166; and lastly the exhibition by the Rev. C. H. Malden of his beautiful magic lantern, to a very large and closely-packed audience, on July 2.

'The vociferous cheering at the close revealed the presence of many boy brothers, who had come to share in the entertainment. The Rev. J. H. Bishop of Trichur has since visited us, and addressed the girls of the Fort School in Malayalam, also most kindly conducting a prayer-meeting after a garden party of our workers at Fern Hill bungalow.

'The Tamil school is held in a house rented by our Society in a central position in one of the principal streets of Trevandrum. It is in the charge of Miss Minnie Gahan, assisted by a munshi and three women. The girls are chiefly of the Vellala and Tamil Sudra caste, with a few Christians, whose language is also Tamil. They leave school at an early age, and are therefore not educated up to a very high standard. Miss M. Gahan writes: "The number on the roll before the distribution of prizes in April last was 67. On the re-opening of the school after our long holiday I missed many familiar faces, and heard that most of them were suffering from various illnesses then prevalent. About four or five pupils were considered too big to attend school. The number decreased to 47, and the attendance was very disheartening. However, I am thankful to say all the sick ones have recovered, and the number on the roll since the beginning of the month is 63. I have had some new scholars lately, but they are all in the lowest class.

"The girls in the first and second classes are learning Garthwaite's First

and Second English Readers, as well as a vocabulary, and they can write simple English dictation. They have much improved in their Tamil lessons, which include geography of Europe and Asia. The Bible lessons are the pleasantest, for the pupils are very attentive and much interested. The first three classes have studied the histories of Samuel, Daniel, Jonah, and Ruth; the latter they particularly enjoy. They have also read through nearly all the Gospels, and some of them the Acts of the Apostles."

'Our newest school (Mahratta) opened a year ago. On assembling the children, we found that not one had ever learned a letter of their own or any other language. They are, with but one exception, remarkably bright and intelligent. The six eldest can read simple books in both Marathi and English, as well as write and do easy sums. Their needlework, too, is very good. It is a disappointment that there are still so few, for I long to gather into our rooms the little Brahmin girls playing about in the Mahratta quarter. They are pretty, interesting little things, and it is sad to think they will grow up in ignorance, and have none of the pleasures of trained and cultivated minds. They will probably be the life-companions of highly educated and accomplished men, who will be quite satisfied if their young wives possess a good knowledge of cooking, with, perhaps, a little skill in the beautiful embroidery for which Mahratta ladies are famous. I hope the Mahratta prejudice against female education will gradually give way. The men of this nation will hardly continue to refuse those advantages to their women, which are so gladly made use of by Tamil Brahmins in this place. I wonder if it has ever struck them that the sons of educated mothers are most likely to win in the life. This fact ought surely to be a balance in favour of women's education, at least, to read their own language.

'The houses, including all the households, Malayalim, Tamil, and Mahratta, visited by myself, Miss Gahan, and the Bible-women, number 318. I have continued my periodical visits, with more or less interruption, to their Highnesses the Senior and Junior Ranis, as well as to the widows and families of the last two Maharajahs.

'The little daughters of His late Highness, aged ten, eight, and six, are most winning and interesting, and are well brought up by their careful mother. I am teaching them to play the piano, as well as to read and write English, and they are also taught by Kartiani, the senior Nayar teacher in my Fort School. Their only brother is studying in the Government College, Madras.

'We have three Malayalim women—Maria, Anna, and Ailey—who spend all their time in house to house visiting amongst our old and present scholars. Their united visits for six months of this year amount to 1101. It is impossible to describe my interest in this branch of the work. I often wish I could devote myself entirely to it. Under existing circumstances I can only give it a fraction of my time. But I think each inmate of these houses is aware of my true sympathy in every joy and sorrow.

'Our Tamil houses are 28. These are visited by Miss Gahan and Gnanammal, a Bible-woman sent us by Bishop Sargent from Palamcottah. The greater number of the pupils receive secular as well as religious instruction. For six months of this year Miss Gahan was obliged to leave, to assist her mother in mission work in Tanjore, owing to her failure in health, and it was difficult to keep her houses properly visited. Gnanammal was very diligent, and with a little help from me kept them from closing. This Bible-woman's visits alone amount to 390 for six months of 1886.

'*Village Work.*—We have made a small attempt in this direction, occasionally going out on a Saturday or other holiday with bundles of

tracts and Gospels to distribute by the roadsides, and reading or speaking to groups of people. We always meet with great civility and willing listeners. The last time we went to a village near this place we were fortunate enough to find a sepoy of the Nayar Brigade, who, of his own accord, went up and down the road, and called people to listen to what we wished to say to them about the "good religion."

'In April, on my way to our sanitarium on the hills (Poonmudi), I stopped at Nedduvangad. With one of the Bible-women, I went out at 7 A.M., and saw a very small house, made of cadjans thatched with straw. The owner standing by was a Sudra, in good circumstances, one might suppose, from his clean cloth and gold earrings, though why he contented himself with such a tiny house did not appear. I offered him a Gospel, which he opened, but said his eyes were not good, so Maria read to him the parable of the Sower, and explained it. We left the book that his neighbours might read it to him. He asked "If I learn this book through shall I know the way to God?" We then walked to the cutcherry, where we saw a Tamil man, who said he was the overseer of public works, and was then superintending some repairs. He could read Malayalam, so we gave him a Gospel, and he civilly offered to show us the building and cells for prisoners. We gave another Gospel to a police constable on guard inside, and a few tracts to bystanders.

'In the evening we drove to a Brahmin street, or rather to its ruins, for the whole place had been burnt down three weeks before. One or two houses had been re-roofed and workmen were busily engaged on others. About twenty men, besides boys, with women and little girls in the verandahs, listened while I read Mark x. 13-28. Maria explained it, and we had a long and friendly talk with them about their recent losses and the vanity of all earthly things.

Gospels and tracts were most gladly received.

'The fire occurred in the daytime, happily, so no lives were lost, but the damage to property has been heavy; one man alone lost Rs.8000. The greater number of the sufferers had gone away to beg for help from H.H. the Maharajah, which I am sure he would bestow.

'We spent the rest of the evening in the public road, giving away tracts right and left to the many wayfarers, some of whom belonged to the upper classes yet asked for them anxiously. The village schoolmaster followed us about, and Maria told him the leading facts of our lost condition by nature, and of Christ's love in dying to save us. He told us that Mr. Mateer and a catechist had visited the place, and shown Scripture scenes through a magic lantern in his schoolroom a few months ago. This was good news, for we had fancied the place wholly neglected, there being no resident Christian teacher, although the population is about 18,000. Several people knew us by sight, and all, without exception, stretched forth willing hands for the Gospels and picture leaflets.

'In the morning two boys came with their little sister. One read the *Angel's Message* in Malayalam to Maria, who explained it to him and his brother, and to two Mohammedan boys, who afterwards joined them.

'I started in the afternoon for Vitheri, a large village, twelve miles off, inhabited by Mohammedans and Pulayars, or people of the slave caste, who cultivate the numerous rice-fields, arriving at 8 P.M., after dark. In the morning seven men and two boys visited us. After talking and showing them books, we read and explained the parable of the Prodigal Son. A Sudra paid great attention, answering questions, and commenting on what he had heard. We then distributed picture leaflets amongst the party, which were received by all but one, a Mohammedan, who said he was afraid of such things, but

afterwards came back, and asked for one. Whether he read it or not I cannot say, but he made a hole in it, and tied it to a tree in the road, where we should be sure to see it, and as we strolled out in the evening he walked quietly past to see what we should say. I thought it better to take no notice, and really felt no annoyance, for had he wished to advertise the tract, and induce others to ask for one, he could not have chosen a better plan to attract the attention of foot-passengers.

'We spent all that evening in talking to people in the road, and once, when we had a group of nine round us, we read about our Saviour's birth. One of the men, who had heard the Prodigal Son in the morning, begged for it again. I am afraid we did not make much impression on the villagers, who are Thulakens, and were converted to Mohammedanism many years ago. They are extremely ignorant and bigoted, and have a small mosque.

'Work of this sort requires peculiar gifts. I find it most difficult to teach those who have never heard of Christ before, and who only listen a few minutes. Those who can read, and will take a tract, are more hopeful. But we, who seek to gather in a harvest of souls, must be willing to "sow beside all waters."

'In conclusion, I would warmly thank all the friends who have kindly sent gifts, either for sale or as prizes. I shall be happy to write any number of private letters to working parties or individuals, if only a note be sent expressing a wish to hear about our work. May the God of all grace, whose we are, and whom we serve, knit together the home and foreign workers in closer communion, until we come to those unspeakable joys which He has prepared for them who love Him!

'TREVANDRUM, August 31, 1886.'

COTTAYAM.

Mrs. Neve sends a report of work carried on under her superintendence. In reading of opposition we must remember that fighting comes before victory, and trust the words of the Hindu opponent may be tested and prove true.

MRS. NEVE'S REPORT.

'Our work amongst the Hindus in Cottayam consists of four schools, placed in different parts of the straggling town, and one Bible-woman, who visits from house to house. As yet we have no women openly confessing Christ, and giving up all for Him, yet our work, especially amongst the children, is very hopeful, and we have much reason to thank God for what we have been enabled to do in the past year.

'We have about 160 heathen girls under Christian instruction and influence, and the greater number attend regularly, and show great *interest in their studies*. I am often

reminded of our Saviour's words, "Except ye become as little children," when I go to the schools, and listen, as I often do, to the teacher giving a Bible-lessons; no cavilling, no questioning, simply receiving what is taught as true; and the answers to the teacher's questions are so bright and ready. If I were only to shut my eyes I might fancy I was listening to a class composed of the well-taught children of Christian parents. Surely some of the good seed thus sown will hereafter spring up, and bring forth fruit to the glory of our Saviour's name!

'Last week I was listening to the

second class in our Chogan Girls' School. These are low-caste girls, and it is only of late years that any attempt has been made to teach them. They read a chapter in the *Peep of Day*, and when the questioning began, I was delighted with the eagerness with which the little hands were held out, to show that they were ready with their answers. The girl at the top of the class was especially bright, yet she was a very little child, I should think not more than eight years old.

'I am often pleased to find how well the lessons are remembered. Some time ago, when I was examining the children in one of the schools, I noticed two young Nair women peeping over the wall. They gave me a smile and salaam as soon as I looked up, and when the examination was over, I went up to speak to them. I found they were old girls, who had left some years ago. I gave them a Gospel, and found they could both read quite fluently, and were very pleased to answer the few questions I asked. Their faces and manners, too, were quite different from those of the Nair women one meets in the street; there was an absence of the bold look so characteristic of this caste.

'Our Bible-woman, in visiting a Kongani Brahmin's house, asked "Soumattie" (a blind girl who had attended the school in Mrs. Bishop's time) if she remembered any texts. She repeated quite correctly, "God so loved the world," etc., and asked for a book for her brother to read to her.

'At our Annual Prize-giving, October 19th, 1885, 120 girls were present. These were from the three high-caste schools, the Chogan girls coming separately on the following day. They were assembled in a large room in our bungalow. Mrs. Speechly (wife of our Bishop) kindly presided, and gave away the prizes. Gentlemen were excluded in the hope of inducing some of the Hindu ladies to come, but though we sent out several invitations not one had the courage to appear.

'There has been a stir amongst the Hindus in Cottayam lately. A Hindu Society for the "Revival of Hinduism" has been started. The Maharajah of Travancore is the patron, and most of the Government officials are members. Various schemes for the rebuilding of temples have been proposed, and, what has affected us more closely, a school for Hindu girls has been opened close to one of ours. Their object seems to be to empty our school, which had been very flourishing, and they have partially succeeded. All our bright little Brahmin girls have gone, and most of the Nairs. They are giving books, sweetmeats, and so on, to induce the children to come, and a good deal of pressure is being put on the parents by them. I was told that one of them had said: "Our girls ought not to go to a Christian school. If they learn the Christian's Bible whilst they are so young, their hearts will be turned, and when they grow up they will want to be Christians." This is just what we are longing and praying for, and it seems at last as though the Hindus themselves are beginning to feel the "power of Christianity."

'Our Bible-woman (Elliclie) has been ill for two months or more, and since she does not get strong I am just going to appoint another woman to go on with her work, at least for the present. I hope that she will soon recover, and be able to take it up again. She is a good woman, with a great deal of tact, and I should miss her in her work. On looking over her report for the past year, I find she has been into 108 different houses in Cottayam and the neighbourhood. Of these one is a Namburi (or Malayali) Brahmin, several are Tamil and Kongani Brahmins, and the rest are Nairs. Elliclie had never visited a Namburi's house before, and I do not think she would have ventured now, but the women of the house sent for her. They had heard some Nair girls read, and were very much sur-

prised, and anxious to see the woman who had taught them. These Namburi women never go out except occasionally to the temples, and then they are carefully guarded, so they know very little of the outside world. Ellichie found three women of different ages, and one little child, in the house; they were very pleased to see her, and she has often been since.

'In a Tamil Brahmin's house Ellichie one day saw a young widow, sixteen years old, who said, "No one taught me to read when I was a child, and I shall be very glad if you will come and read to me." Ellichie saw her several times; then she was sent away to another place, and we have lost sight of her. Though in many houses Ellichie is gladly welcomed, I

think she has met with more opposition this year than she has previously. Her report gives a good many instances of rudeness, and refusal to allow her to read her Book, or to say anything about it.

'As a rule, there is no difficulty if the women are alone; but since she is seldom admitted into the rooms, but sits in the verandah or courtyard, the men of the house are often present, and are much more ready to cavil than to listen.

'Still, notwithstanding all opposition, the Word has been read and heard in very many heathen homes during the past year, and we rest in the promise: "My word shall not return to me void."

JANE NEVE.

'COTTAYAM, July 28th, 1886.'

TRICHUR.

The name of Trichur must be associated to readers of Missionary Reports with thanksgiving. The sunny time of reaping still continues. Those who remember Miss Coleman's story last year, of the broken vow to the god of sickness, will feel even greater satisfaction in reading of a vow made during sickness to serve the one true God.

MISS COLEMAN'S REPORT.

Medical Mission.

'Another year has flown. Since the last report how many poor heathen, some whom we have known, and many whom we have not known, have passed into eternity!

'During the year 4946 patients have attended the Dispensary, and 553 have been visited. Most of these have heard the Word of Life read and explained. Too many hear only to reject, but some receive it into their hearts, where it takes root, springs up, and brings forth fruit to God's glory.

'A few such cases it has been our privilege to witness, for which we would give unceasing thanks to our heavenly Father. Those of whom we wrote as catechumens last year (see *India's*

Women, vol. v. p. 320), who came to us so much out of health, are now quite strong, and able to perform the duties of life. Even the aged woman, who was so feeble, and nearly blind, now walks to church and back, about a mile and a half each way, and no longer needs any one to lead her by the hand, as her eyesight has improved.

'Best of all, the eyes of her understanding have also been opened, and she is now walking in the "light of the Sun of Righteousness," and seems to enjoy constant communion with Him. When lying awake in the night, she is often heard engaged in prayer, and frequently expresses great gratitude for God's goodness, and for all that He

has done for her. When we consider what a change has been wrought in her and others in little more than one year, we have indeed reason to say, "What hath God wrought!"

'Last October a family of eight persons were baptized. The Sunday services in the Dispensary waiting-room had been the means of leading them to decide to serve the one true and living God. In January fifteen other catechumens were also by baptism received into Christ's visible Church on earth. We desire and pray that, after having been faithful stewards of the manifold grace of God here below, they may every one receive an "abundant entrance" into His kingdom above.

'Within the last four months a few more persons have put themselves under instruction. One is a woman of the Chogan caste, who came to the Dispensary in April last. She first asked for medicine, and then for further relief, saying her husband had died of small-pox eight months before. She was daily expecting to become a mother, and every one refused to give her shelter or help, so that she was literally without a home. Never having been able to raise funds for an Hospital, we could not take her in.

'Unwilling to send her away in that helpless condition, we put her under the charge of a native Christian motherly woman, who took her to her own house, and cared for her until she had quite recovered. She is now the mother of a fine little girl, and maintains herself and her child, for not being a high-caste woman, she has been accustomed to labour. After her recovery she expressed a wish to renounce heathenism, and to learn about the one true God, saying that during her illness she had made a vow that, if she recovered, she would renounce her idols, and serve *Him*. She is now under instruction, attending the Bible teaching to catechumens every morning, and the services on Sunday.

'One afternoon, a few weeks ago, I

was in the Dispensary with the women when a young Nayar woman, whom we had previously known and conversed with, entered. After some little conversation she said she would like to become a Christian. I told her if she really was in earnest, and wished to learn the true way of salvation, we should be glad to receive her, and asked her when she would like to come. She replied, "I should like to stay now."

'Some of those who joined us last year knew and rejoiced over her, and welcomed her as a sister. She is now learning diligently, and being of a quiet, gentle disposition, her influence is for good among the others. We felt it a great privilege to be instrumental in rescuing another precious soul from heathen bondage.

'Thus the Lord is gathering in "one by one" "such as shall be eternally saved."

'Probably many more high-caste people who are convinced of the truth of Christianity would embrace it, and renounce their idols, could they see a means of livelihood, but, being unaccustomed to manual labour, and knowing that on becoming Christians they forfeit their share in the family property, they see nothing but starvation before them, and therefore hold back.

'One is often disposed to ask, Can nothing be done to help those who are now groping in darkness, but would fain come to the light? If each Mission had its "Home" where inquirers could be received for two or three years and taught, not only the important truths of Christianity, but also some useful means of livelihood, doubtless many more would forsake their false gods, and become followers of *Him* who "came to seek and to save that which was lost." "If I become a Christian, how am I to live?" is not an uncommon question.

'In our "Home" we have now seventeen high-caste women and children being taught and trained for future usefulness. Several friends at home

have kindly assisted with subscriptions for the support of some of the children. Our special thanks are due to "Nemo" (two children), Colonel and Mrs. Byng, Mrs. M. de Carteret, Mrs. Major, and Miss Gillespie, who are each kindly sending £4 per annum for the support of one child. Nor can we forget the liberal gift of the late Mrs. Cooper of Jersey, who, a short time before she was "called up higher," kindly sent us £24 for the support of a child for six years; also of our dear friend, Mrs. Lindon, who last August sent us £4 for the support of a child for one year. She has since been called to her rest. Will not some Christian friend, for *His* sake, step in and fill up the gap? Miss A. Legros, Mrs. Morris, Miss Touzel, and Miss Fairbairne, with Mrs. and Miss Broad, have also sent donations, for which we offer our best thanks.

'It is our earnest desire to carry on this branch of the work, if possible, free of expense to the Committee at home, who have already so many demands on the funds of the Society. "Hitherto the Lord hath helped us," and doubtless He will help us in the future. "Feed My sheep, feed My lambs" is *His* command. That those dear friends at home, who are kindly helping us to carry out this precept "will in nowise lose their reward" we feel assured.

'The beautiful illuminated texts and text album, also the Scripture pictures, so kindly sent by friends both in Canada and England, have been highly appreciated, and to these also we would offer our best thanks.

'R. COLEMAN.'

'August 7th, 1886.

MISS E. COLEMAN'S REPORT.

'We have to thank God for opening new doors during the past year in Trichur and in some of the surrounding villages, but still more for opening hearts to receive the Lord Jesus, and giving the converts grace to make a public confession of their faith in Him. We would also praise Him for others who are now under instruction.

'One family amongst them number a grandmother, mother, and three children. The women can both read and write, and have some knowledge of their own literature and poets. The younger woman's husband is still a heathen, but he comes occasionally to see his family, and we have grounds for hoping that he will be led to follow their example. He is at present an astrologer, and this occupation brings him unfortunately much gain. He has erected in his own compound an altar to the demons, which are his only objects of worship. If this man is brought to a right decision, we think a good work may begin in his village, first by demolishing the demon altar, and by opening out a branch

Mission station where as yet the Gospel light has not penetrated.

'Another who is under instruction is an orphan girl, twelve years of age, whose cousin brought her to the Mission last February because no one was willing to protect and provide for her. Her mother had married into another caste, and on this account she could not eat or live in the house of any of her relations on either side, or they too would break caste. Her jewels, which had belonged to her mother, they had first disposed of to pay expenses for funeral feasts, etc. When given to us she had been sadly neglected, and was consequently much out of health, but she has since become strong and well, and is beginning to remember what is taught her. She is very affectionate and gentle, and will, we trust, with God's blessing, grow up to become a good and useful Christian woman.

'Three months after this child had been an inmate of the Converts' Home, a young and beautiful Nair woman, well known to us all, came one

afternoon asking admittance, having decided to leave her people and her gods, that she might win Christ and obtain a heavenly inheritance. Before this we had known of her earnest desire to embrace the Christian faith, for she had come to the bungalow and Dispensary to see us, and had also been visited in her own home by our Bible-woman. But there was one thing which kept her from decision, and came between her and her Saviour. This was her beautiful little boy, not then two years old.

'How could she leave him to the care of others? To get possession of him to bring with her was an impossibility, for her friends, suspecting her intention, never allowed her on any pretext whatever to take the child out of their sight, night and day. The Lord in love interposed, and removed all hindrances by gathering the little one into His own fold after a very few days' illness. During this time of trial the poor mother was not allowed to communicate with us, or to send for medicine. But as soon as the accustomed days for mourning had ended, and she was able to go to the tank, she came instead to tell us of her bereavement, and has not returned home since.

'Some of our women were formerly her friends, and were glad to welcome her as a sister in Christ. They spoke such words of comfort and cheer as they were able, telling her of all the joy and peace they had found through believing in Jesus.

'One of the greatest needs in the Cochin State is schools for Hindu girls. The Sirkar has hitherto done nothing to promote female education, and refuses such grants-in-aid for the purpose as are given in British territory. Much is done to hinder this branch of our work, more especially

when inquirers come into the Mission or it results in high-caste baptisms.

'These difficulties and the influences constantly at work to draw all the girls from our school suggested the thought that, instead of closing the school, it would be better to open a second in a district near enough to compete with it, and close to the Brahmin Bazaar. This has had the desired effect, for most of the former pupils have come back to their own school, and in the new one there are 41 names on the roll, all Brahmins and Nairs.

'The only place we could rent in this locality was a small, dirty room, which, as the attendance increased, became insupportably hot and overcrowded. We then added on a shed, in which the school is carried on, but friends at home have just sent the necessary funds for a suitable building, to whom we take this opportunity of sending grateful thanks. They will be glad to hear this has opened out quite a new field of labour for Zenana teaching. Our Bible-women, Ruth and Ailie, go twice every week to work in the villages near; the rest of their time is given to Trichur. They have sown much Gospel seed, which will, we trust, lead to a rich harvest of many precious souls. More than 150 high-caste women came to our schools by invitation, to hear two Gospel services of song, which were given by a poet and his family from Tanjore, no men being admitted.

'In conclusion, I would thank all who have helped us with their prayers and contributions, and ask them still to remember us and those whom God has brought to the knowledge of Himself, that they may be kept, in their many temptations, looking only unto Jesus.

E. COLEMAN.

'August 9, 1886.'

OOTACAMUND.

For the first time we have received a report of Ootacamund as a regular station of the Society. Miss Macdonald and Miss Askwith men-

tion the transfer of Miss Ling to this new sphere of work. It is satisfactory to hear her first impressions.

MISS LING'S REPORT.

'The scene has changed, and it is no longer of Tinnevely and its people that I have to write, but of a new place, a new people, and a new work; and yet it is not new, for it is for the same Master, and has the same object in view, viz. the salvation of precious souls for whom Christ died.

'Another thing makes it less strange: most of my native helpers come from Tinnevely; also I have one of my old Bible-women.

'In the middle of last November orders suddenly came from the Committee that I was to be transferred to Ootacamund at the end of the year. The few weeks that remained to me were occupied in going for the last time round with the Bible-women, whom I had specially superintended, to visit and take farewell of their pupils, making arrangements for the carrying on of the school till the examination, and getting up a final treat in the Tinnevely House.

'This took place shortly before I left, and consisted of a magic-lantern exhibition, and a Christmas-tree for the children, hung with gifts from kind friends in England.

'All our Zenana pupils in the town, as well as the school-children and their mothers, were invited. Though it was a very wet night, the water running in rivers along the streets, our large upstairs room was filled to overflowing, and though all sat on the floor as closely as they could pack, many stood at the doors.

'After the magic lantern was over, Miss Askwith and Mrs. Schaffter went in and out amongst the women, talking to them, and keeping them amused, while the children went into the adjoining room to receive their gifts from the tree. I never saw such a gathering of heathen caste women before, and the act of their accepting our invitation,

and on such a night, shows that the efforts of the Zenana Mission are appreciated in their midst.

'The love and affection of all those amongst whom I had worked, and the apparent sorrow at my coming away, made it all the harder to leave them. Oh if we could only make them love Christ as easily as we can draw out their affection towards ourselves! I had hoped that the school I had started might be carried on, and Miss Askwith kindly volunteered to superintend it, should funds be provided; but none being forthcoming, it was closed after the Government examination in January.

'Now you will want to hear something about my new sphere of work.

'As many of the readers of *India's Women* know, Ootacamund is a place on the Neilgherry Hills, and a sanatorium, the resort of the Government of Madras for six months in the year, and of a great number of Europeans from all parts of the Presidency, and some even from others.

'Accompanying them, either as servants, or in their official capacities, are necessarily a large number of natives. But in addition to this migratory population is a large community of permanent residents, the total number of whom was shown at the last census to be as follows: Hindus, 8021; Mohammedans, 1364; Christians, both Protestants and Roman Catholics, 2950; total, 12,335.

'The language of the district is Tamil, but Telugu, Malayalim, Marathi, Canarese, and Hindustani are also spoken; and though all but the Gosha and Mohammedan women understand and speak Tamil, each naturally likes and takes in most readily her own language, so that one longs for the gift of tongues. I am thankful, however, to know Tamil. I have been

learning Hindustani since I came here, and hope next year to begin some work amongst the Mohammedans.

'At present it is with the Tamil-speaking Hindus that I have to do.

'*Schools.*—There had been two day-schools in existence here for native girls for some years. They were founded and supported by local liberality, placed under the management of the C.M.S., and visited by ladies constituted into a committee, who continue to take a great interest in them. The larger of the two, the *Hobart School*, is favourably situated in the Ootacamund bazaar, and held in a building erected for the purpose, but which now stands in great need of repairing and enlarging; for this we are trying to raise funds.

'There are 80 girls on the rolls, of whom 59 are Hindus, 19 Protestants, and 2 Roman Catholics. There are three native mistresses (Christians). The head-mistress is the wife of the C.M.S. catechist, and was trained at the Sarah Tucker Institution, Palamcottah.

'The Government examination was held on March 20th, when 27 girls were presented in the first four standards, and 19 passed, gaining a grant of Rs.208 : 11.

'The prize-giving was held on May 31st. Both schools assembled in the Hobart School building; Her Excellency Mrs. Grant-Duff kindly gave away the prizes. The Bishop of Madras and Miss Gell, and several other European friends, were present. After the distribution of prizes, Mrs. Grant-Duff made some very appropriate remarks on the subject of education, the children sang some lyrics and Kindergarten songs, after which native sweetmeats were distributed amongst them, greatly to their satisfaction, if one might judge from the expectant faces and laps conveniently spread to receive a large supply.

'*Kinloch School.*—This school is in the village of Kandal, about a mile from Ootacamund, a place containing

a population of 1585 inhabitants. The school is held in a small room hired for the purpose, and has 30 children on the rolls—25 Hindus, 1 Protestant, 3 Roman Catholics, 1 Mohammedan. These are not all caste children, and they are mostly very poor. One mistress is from Tinnevely, trained in Mrs. Thomas's boarding-school at Megnanapuram.

'This school also was examined in March. Twelve girls were presented in the first four standards, of whom 9 passed, gaining a grant of Rs.108 : 15. Previous to the prize-giving both schools were examined in Scripture by the native pastor at my request: the upper classes in St. Luke's Gospel, the first thirty chapters of Genesis, and some texts; the lower in a portion of Bishop Caldwell's Catechism, texts, and Scripture stories.

'I was present at both examinations, and was especially pleased at the way two girls answered. One has a wonderfully good knowledge of Scripture for a Hindu girl, but her parents are very much opposed to Christianity, and have taken away every Scripture book she has received as prizes in different years. I feared they were also going to take her away from school these holidays, as in Hindu estimation she is getting too big to come out; but they have been persuaded to let her return for a time.

'There was a little Mohammedan school which I believe Mrs. Sathianadhan started, or used to visit, but as no Christian teacher could be found, the C.E.Z.M.S. gave it up when she left. It was, however, kept up by private funds till my arrival. On the people plainly stating they would have no Christian teaching given, it was relinquished altogether. I hope to start another in a slightly different quarter when I have a better knowledge of the language.

'*Zevana Work.*—I have two Bible-women only at work at present, one in Coonoor, twelve miles off, and, like this, a place of resort for Europeans

in the hot weather, besides having a permanent population.

'Coonoor.—Parkiam, the wife of the C.M.S. catechist, began her work in the middle of April, after spending a week with me, in order that I might try her fitness for the post, and put her into the way of beginning work. After a period of two and a half months I went over to Coonoor to see what she was doing, and I was, on the whole, pleased.

'On Sunday Parkiam teaches the little children of her husband's congregation.

'Ootacamund.—After five months of praying and waiting, God sent me a Bible-woman. No one here possessed both the necessary qualifications and the time, but Miss Macdonald most generously gave up one of our oldest and most valuable workers in Tinnevely, Mannakim, who professed her willingness to come to me if I could also employ her husband. Of this I will speak further on.

'Before she came I had 6 pupils. Of these, 2 Brahmin women have since given up because of the religious teaching, 2 have returned to the plains, and 2 only are still learning. She has now 15 pupils; one of these learned with Mrs. Sathianadhan when she was here.

'At first there was a good deal of opposition to Christianity. Many said they would learn if we would teach them only reading and needlework. But Mannakim is a woman of prayer. The other day I reminded her how discouraged she was on first arriving at no one caring to hear or learn, and the difference now, with 15 houses open to her. She replied, "Is that not what we have been praying for?"

'The work here has its difficulties as well as work on the plains. *First*, the constant rain is very trying for the Bible-women, and they are so ill protected against it with their thin clothing; *secondly*, the migratory state of the people brings them but a little while under our influence, and their bigotry

prevents our putting the Gospel before them as plainly as we should like; and lastly, the curse of drink is most prevalent here amongst all classes.

'Work amongst Native Christian Women.—I have been very glad to see this subject alluded to in *India's Women* this year. I never quite knew before what was the mind of the Committee on this matter, yet I felt on coming up here I ought to do something, for there is no C.M.S. missionary's wife to work amongst them as in Tinnevely. The native pastor is a widower, so the women really had no female Christian influence brought to bear upon them.

'I have not been able to do half what I should like. But after the Tamil service on Sundays, which I always attend, as we used in Tinnevely, I have Sunday-school for all the female portion of the congregation. The catechist takes the non-reading women, the Bible-woman the little girls, and I the women who are able to read. We are taking Eugene Stock's lessons on the life of our Lord in my class, and many of the women have joined the Bible and Prayer Union. I have also visited most of them in their homes, and feel that I have always a welcome in their midst.

'Schools, Bible-women, colporteur, all are supported by local funds, and I most heartily thank both the residents and visitors here, who thus kindly relieve the Home Committee of a great expense, and enable us to sow the Word of Life in so many hearts; also the ladies of the Local Committee who by their visits to the schools incite both children and teachers to greater efforts, and lastly, the Rev. M. Nulathumbie for his kind assistance on all occasions.

'I am looking forward to welcoming some fellow-workers in the autumn, and hope, when we get established in a Mission house, our home will be a repetition of my happy one at Tinnevely. For those four happy years, and also for the training and experience

received under Mrs. Lewis, which are of incalculable value in my somewhat isolated and responsible position, I shall never cease to thank God. I have missed my dear Tinnevely sisters, and all the kind missionary friends there more than I can express, but God has been very good in raising up kind friends here, and in giving me a very real sense of His presence.

'The books sent out last year to me in common with all the other missionaries have been a source of great comfort and pleasure.

'I continue to hear from my Tinnevely school-children from time to time—dear, loving little scrawls, precious to me, for I remember their first attempts to form the crooked Tamil letters.

'Meenachi, the little Brahmin widow, who it was hoped would escape from her people to throw in her lot with the people of God, continues quite cut off from us in a remote village in Tinnevely, our only means of communication being letters. How thankful I am to be able to write to her in her own language! I copy a translation of a letter received from her in February:—

"Meenachi to her dear Missy Ammal. We are all well here, and pray God to keep you also in health. I am still believing in God and Jesus Christ. But you must always tell Jesus Christ of the love you have for me. [I presume she means, Pray for me. I use her own words.] The letter and wool you sent arrived, but as the colour of the wool was different, I afterwards sent a pattern, but no reply came. My faith in Jesus Christ was much strengthened

by the tract you sent me entitled 'Conversation between Jesus, Justice, and the Sinner.' I have my —, and am reading straight through it as you said [it was her Testament I told her to read straight through], but there are many things which I do not understand; but though I do not, I am sure Jesus Christ will be gracious to me and give me light, though I have no one to explain things to me. But I understood and learned much by that tract.

"Why I told you to write to another address was because my brother must not know that I believe in Jesus Christ; but as you said that was not right, I told him to write to you and give his address, which he did.

"It is a year since I came to this place; you must never forget me. If you write to my brother's address I shall receive the letter. Write large, so I can read it myself. . . . I am full of sorrow, wondering when I shall see you again. I had hoped to come to Tinnevely in January, but was not able. Speak to God about me. Give my salaams to Miss Macdonald. Jesus Christ says, 'Follow Me.' I do firmly believe in Him, but when you write, don't speak as if I did, or my brother will know."

"This letter is, as you will see, a mixture of love, of fancy-work, faith in Jesus, a desire to become His disciple, and fear of relatives, and is, I believe, a very good specimen of the sentiments of many another besides the writer.

"May God increase her faith, and give to her, and to others like-minded, grace and strength to confess Him boldly before men!

C. F. LING.

'OOTACAMUND, July 26, 1886.'

FOOCHOW.

This is Miss Gough's last report; her marriage with the Rev. J. C. Hoare, M.A., of the Christian Missionary College at Ningpo was arranged to take place on September 14th. In offering her our kindest wishes, we may also congratulate the Mission at Ningpo on receiving a strong rein-

forcement to its agencies for good, for its dialect was familiar to Miss Gough before her appointment to Foochow.

In parting, she points to open doors. That the entrance will be effectual we cannot doubt. Miss I. and Miss H. Newcombe sailed for this station on October 18th to carry on the work so well begun and full of promise.

MISS E. T. GOUGH'S REPORT.

'Last July I expressed the hope that, with Mrs. Ahok's assistance, I should be able to obtain introductions to some of the families of the upper classes. During the past twelve months God has indeed graciously given us opportunities for this special phase of work; and though I have not been able to visit any of the families very frequently, we have been received in a very friendly manner at sixteen houses, and in some of them our message is listened to with much interest.

'My first visit to the city (where many of the wealthy families reside) was paid last August (1885), when Mrs. Ahok went with me to four houses. At one I was introduced to a family of the name of Law, which, as is often the case here, consists of four generations living together. They are very wealthy people, and the son of the old lady of the house was an official of rank, but died some four years ago. His widow still lives there, and she has four sons, two of whom are married. Six great-grandchildren complete the family, with the usual large staff of servants and slave-girls. Twice this year Mrs. Stewart and I have visited this family together, and we have been much encouraged by their friendliness, and the desire they manifest to hear more. My concertina pleased them much, and one or two of the ladies, who can read the Chinese character, followed the words of the hymns we sang.

'On one occasion, after a long day's visiting in the city, we spent the night at the house of relatives of Mrs. Ahok's, and were most hospitably entertained. I was delighted to have the oppor-

tunity of making friends with the two daughters of the house—such pleasant, refined-looking girls; the elder sister seemed specially intelligent, and promised to read the New Testament I left with her.

'In visiting these wealthy families, one is somewhat wearied and hampered by the unavoidable details of punctilious Chinese etiquette; but we know that there must be many sad, unsatisfied hearts in these grand homes, and we believe that what at first may only seem a strange, new story will indeed be to some a message of joy and hope before unknown.

'Will not friends at home join with us in thanking God for the "open door" which He has set before us, and also in praying that special grace and wisdom may be given to those who are engaged in this difficult but deeply interesting work?

'During the past year my work in connection with the C.M.S. women's school has been much as before. Soon after Mr. and Mrs. Lloyd left for England in January last, we had the pleasure of welcoming back Mr. and Mrs. Stewart to Foochow, and the latter was again able to take the superintendence of the school. During last year we had 19 women in the school, and of these 8 left in January last, most of them having been with us for twelve months or longer. The late autumn of 1885 was a season of much trial and anxiety, as cholera was prevalent in the neighbourhood, and several of our women were laid low with it or other serious ailments. Still we had much cause for thankfulness, as only one gap was made in our little band, and

we have reason to hope that the one who, after six weeks' illness, was called away, was indeed "taken home." I see that reference was made to her case in the May-June Number of *India's Women*, p. 147.

'During last term—March 1st to June 24th—we had 19 women in the school, and were permitted to go on with our usual routine. I have given two, and generally three, hours daily to teaching, excepting on Saturdays, and I have specially enjoyed the hour devoted to going through part of the book of Genesis with the first class.

'One of the women who for some time past has been assisting in the school, has this year left us to take the post of teacher at a school for Christian women, which has been recently opened in a large country district, under the superintendence of the Rev. W. Banister (C.M.S.). Though not naturally gifted, we believe that this woman will faithfully and prayerfully discharge the duties assigned to her, and we would ask for special prayer, that, as she strives to teach others, she may herself daily be "taught of God," and strengthened and encouraged in her new work.

'Our visiting in the little villages around has been carried on during the past twelve months, though somewhat interrupted last year by the season of sickness. In three of the villages especially interest seems to have been awakened amongst some of the women, and they not only receive our visits with pleasure, but from time to time little bands of them come to our school or to the Sunday services. Still, we long to see them boldly confessing faith in Christ; and at our little noonday prayer-meeting with the women we have been asking for a special outpouring of God's Holy Spirit upon this branch of the work.

'After Mrs. Stewart's return, she and Mrs. Shaw kindly offered to undertake my classes in the school for a fortnight, so as to allow me to visit some places in the country dis-

trict of Ku Cheng (which is under the charge of Mr. Banister), as I was very anxious to see the country work in connection with the Foochow mission. Availing myself, therefore, of the escort of a Ku Cheng catechist and his wife, I left on March 10th to travel some seventy miles by boat up the Min river. The scenery was lovely, and I enjoyed the quiet time for reading and writing, arriving at my landing-place on the third day.

'About twelve hours' chair-ride brought me to Ku Cheng city, where I was most kindly and hospitably received by Mr. and Mrs. Banister, who were then visiting the district. We spent a pleasant Sunday, and under their kind escort I visited some Christians in the city and villages near. Then we spent a week in travelling by sedan chairs from station to station, and I thus saw some seven or eight little centres of work. At each place crowds of women, chiefly heathen, flocked together to see the foreign ladies, and Mrs. Banister and I had many opportunities of talking with them. When there was too much confusion and talking, we sometimes found that when my concertina was produced, and a hymn had been sung and explained to them, they would settle down to listen more quietly to what we had to tell them.

'It was pleasant to meet the Christian women in these country places. One nice old Bible-woman and two catechists' wives I recognised as old friends who had been in the women's school at Foochow.

'Space forbids further details, but I must just refer to my Saturday morning visits to the female ward of the hospital for Chinese patients, supported by the Chinese merchants and officials, and the foreign residents at this port. Permission for my visits was willingly granted by the English physicians, and I have often had very pleasant opportunities for quiet talk with the women patients. Sometimes the little boys in the ward would learn

to read texts of Scripture from Mrs. Grimké's cards, or listen eagerly whilst I explained a Scripture picture.

'One Saturday I specially noticed a young woman, who listened so earnestly, telling me that she had never heard such words before. I never felt more deeply impressed with the importance and privilege of using each opportunity than when I heard the following week that she had died a few days after my visit.

'Only a few weeks ago a heathen woman told us that, as her husband was very ill she was intending to go to the idols to request them to deduct some of the remaining years due to herself, that they might be added to the apparently fast decreasing ones of her husband's life. Would that many earnest, loving hearts might be stirred

up to give their lives with higher, truer devotion to the work of carrying to these dark Chinese homes the glad message of "life eternal"!

'I would desire to thank cordially all the kind friends who so thoughtfully contributed to the contents of the box which reached me early this year. Some of the patchwork quilts, which were given as prizes last month, were most warmly appreciated by the women.

'I would also record my grateful thanks for the books which have been forwarded to me during the past year, and which have been most valuable tokens of the kind sympathy of unknown friends.

'ELLEN T. GOUGH.

'FOOCHOW, *July 14, 1886.*'

With the last Number of the year the review of our mission-field closes. Praise must rise to God, who only gives the increase. Whether we have seen our missionaries sowing in tears, bearing the burden and heat of the day, or bringing in the sheaves with rejoicing, we believe that all are labourers together with God, and that those at home who by sympathy share both their burdens and pleasures shall share also in their future reward.

Leave-taking.



HE Dismissal Meeting of this year's out-going missionaries was held, by kind permission of the authorities, in the Conference Hall, Mildmay Park, on Thursday, October 7, at 3 P.M.

Major-General F. T. Haig, R.E., Chairman of the Committee, presided. After the singing of the hymn,

'Spread, O spread Thy mighty Word,'

prayer was offered up by the Rev. Ll. Lloyd of Foochow, who also read Luke viii. 1-3.

The Chairman then opened the Meeting by saying—

'Every occasion of this kind becomes increasingly sorrowful and solemn. The age in which we live, and the many signs we see around us indicating the near approach of the Lord's second coming, tend to make

us more solemn ; and there must of necessity be much that is sorrowful to those to whom we are met together to-day to bid farewell, and to those dear to them, in the severing of ties which bind them closely to home and kindred. Nevertheless, they have a ground for great and joyful anticipation in the recollection, as John Wesley says, that "the great comfort and strength of our hearts is that 'God is with us.'"

'And God will assuredly be with these dear sisters who are going out to carry His message to the heathen, giving them now in their daily work His sustaining grace, and giving them in the life to come a glorious reward of souls redeemed from death. It is a matter of congratulation to the Society that at a time like the present, of great and general depression, they should be in a position to send out so large a band of new workers ; but it must be understood that all do not go at the expense of the Society. Three of the number are honorary, and go forth at their own charges ; one is a "substitute for service," and is supported by the lady whom she is to represent in the

mission-field ; five only are chargeable to the Society's funds, the remainder being paid for wholly or in part by private friends.

'England seems at last awakening to her great charge in respect of India. In our own day many things in that country are combining to favour the spread of Christianity—railways, telegraphs, commerce, education. Education has made rapid progress. There are now 1,000,000 scholars in the schools in India, some 80,000 being native Christians ; and there are 60,000 girls in schools at the present time. I have noticed many little indications of progress in recent statistics—for instance, in the past ten years the *village post-men* have been *trebled*, and the circulation of newspapers, letters, etc., has more than doubled.

'Already in Japan *compulsory education* is at work, and I believe it will be so in India at no very distant date ; and I am sure there is no form of taxation to which the natives will so readily submit as one which will provide education for their children.

'You will now hear the Instructions of the Committee.'

The Instructions were then read as follows :—

'The Committee meet you to-day, dear friends, under circumstances both solemn and inspiring.

'I. Speaking after the manner of men, we cannot but feel, as we think of the "Home Call" of our beloved Chairman, Sir William Hill, that "the Lord has taken away our master from our head to-day."

'The "In Memoriam" notice of him in the *Record* newspaper states that a Christian lady was the first messenger of vital religion to his home in India ; and certain it is that the closing years of his life were largely given to the promotion of *female agency* in the evangelisation of the world.

'It was, under God, to his care

and pains and foresight, guided and directed by the Rev. Henry Wright, that the framing of our Constitution was mainly due ; and our work was seldom absent from his thoughts. The earliest Instructions to our departing missionaries were all written with his own hand and delivered by his own mouth. The last effort of his pen was an appeal to "the ladies of England" on this subject ; and it was with profound thankfulness that he learned before his death that the accession to our ranks made to-day will bring up the number of missionaries in full connection to 91, or very nearly three times that at which it stood in 1880.

'He will be greatly missed both by the Committee at home and by the

missionaries abroad. We shall miss his firm administration, his energetic control, his clear grasp of the details of our work—above all, his constant prayerfulness and his undaunted faith. Our missionaries, especially the seniors on our staff, will miss his personal sympathy, his long and thoughtful letters of fatherly counsel, and his earnest advocacy of all that seemed likely to further their usefulness and their happiness.

‘But his is the better part; and much as we mourn his loss, his very removal should inspirit us. The death of a veteran before the foe is the opportunity for younger men, at which every true soldier’s heart will beat high with aspiration and resolve.’ For our great Captain, our true Head, never leaves us; He will be better to us than our need.’

‘The Committee rejoice to see with them to-day two returning missionaries.

‘1. Your visit to England, *Miss Good*, has greatly cheered us. Barrackpore is a field which the Lord hath blessed. Just across the Hooghly, at Serampur, laboured and prayed that great apostle, William Carey, and there too he is buried. His scheme for Missions to the heathen was propounded just one hundred years ago, in 1786. And now, as if to keep the Centenary, you are returning, after fifteen years’ service, to a sphere which we doubt not was ever in his prayers and desires, as it was constantly before his eyes.

‘And so the Committee send you back with hope and expectation to your loved Converts’ Home, and the other work, which, while you have been in England, your colleagues have so well maintained, and in which you and they have been in the past so largely blessed.

‘2. You, *Miss Margaret Smith*, are also returning to Mission work in India, where God has given you en-

couragement and blessing in days gone by.

‘Your stay at home has, the Committee hope, tended to the re-establishment of your health.

‘They ask you now to undertake an important and interesting work. They have been more than once invited to commence a Mission in the Hazara district, lying to the east of Peshawur.

‘They cannot at present accept the proposal, but with a view to enable them at the proper time intelligently to weigh the comparative claims of this and other calls, they ask you now to go forth, and, with Amritsar as your headquarters, do what you can, by means of an exploratory visit to the Hazara district, to ascertain what are the actual openings there for our work, and report to the Committee accordingly. And if your commission on this occasion seems to be rather one of reconnoitring than of direct attack, we hope you will remember that it was when Joshua was reconnoitring by Jericho that he fell in with the Captain of the Lord’s host, and found that his feet were standing upon holy ground. To the care of that Great Captain the Committee confidently commend you.

‘With much thankfulness we welcome to-day twelve ladies who are going forth for the first time in our ranks. Of these, three go to our Bengal Missions, three to the Punjab, three to South India, and three to China and Japan.

‘3. This number does not include one lady, *Miss Rainsford Hannay*, who, having been some time before accepted by the Committee with a view to her sailing with you this autumn, went forth, with true soldier-like promptitude, at a few days’ notice, in the spring of the year, to meet a sudden emergency, and is now already engaged in the Bengali work in Calcutta. May our Meeting to-day be the means of enlisting from among our younger friends here

present many new volunteers for this work!

'4. You, *Miss Clark*, are designated by the Committee to Calcutta. Almost up to the last it has been impossible to say whether the Mohammedan or the Bengali work would stand most in need of your help; but on the whole, bearing in mind the approaching furlough of *Miss S. Mulvany*, it seems right that you should take up *Mohammedan* work. For this, your study of Urdu at "The Willows," in the class so carefully conducted by the Rev. Townsend Storrs, will have in some measure prepared you.

'You will find it a most important branch of our Calcutta Mission, and one which God has greatly blessed, and you will be associated in it with those who will be to you true helpers in the Lord. May His grace abound towards you!

'5. To our *Krishnagur* Mission, you, *Miss Thorp*, are sent forth. In *Miss Collisson* and *Miss Dawe* you will have two faithful colleagues, whom you will rejoice to sustain and help, and from whose experience in itinerating, as well as in *Zenana* and school work, you will be able to learn much. May our staff at this interesting station thus become a threefold cord which is not quickly broken!

'6. You, *Miss Parsons*, are to be especially congratulated on your location. You go to be under a brother's roof, and to share a sister's labours.

'The Widows' Training Class at Chaprah has now been some time in operation, and you are sent by the Committee to assist Mrs. Parsons in carrying it on.

'You will be reminded of the similar work which twenty years ago your father had in the charge of the C.M.S. Vernacular Training Class in Ceylon.

'The Lord give you in it perseverance, prayerfulness, and success!

'7. With much thankfulness and prayer the Committee send you forth, *Miss Annie Sharp*, to help your sister in the Amritsar Medical Mission.

'They have the more satisfaction in thus finally fixing your location, because of your expressed readiness, in a recent contingency, at the sacrifice of much to which you and your sister and others also had looked forward, to go (if the interests of the work had demanded it) to quite another portion of the field. The Lord has not required this sacrifice at your hands, but we can wish for you no better earnest of missionary success than a like willingness at all times and in all things to lay your will upon the altar of the Lord.

'8. You, *Miss Bartlett*, go to India as a substitute for service, and on a special mission. The Committee welcome you as the daughter of one who was so long associated with the revered Henry Venn in his eventful Missionary Secretaryship of the C.M.S., and they rejoice to feel that in ministering the word of life to the patients who have been reached by *Miss Hewlett's* medical work, you will be supported not only by the *means*, but by the *prayers*, the *interest*, and the *sympathy* of her whom you represent in the field.

'9. Our revered and devoted missionary, *Miss Tucker*, will find, we trust, in you, *Miss Dixie*, a thoughtful, dutiful, and willing helper in the Batala Mission. You have heard from Dr. Weitbrecht what an encouraging movement has taken place among the "Sweeper" class in the villages around that station, and how closely our lady missionaries have been identified therewith.

'At this crisis you go forth to help, we trust, in gathering in the sheaves, and to sow fresh seed for future harvests.

'10. Turning now to South India, the Committee send you, *Miss Blyth*, to reinforce the Tinnevely Mission. You will have there, for your encouragement and guidance, the fatherly counsels of the venerable Bishop Sargent, the hallowed influence, still abiding, of the veteran missionary Mrs. Lewis, and the sisterly co-operation of

Miss Macdonald and Miss Hodge, whose hands you will be able, we trust, to strengthen much in the Lord.

'11. In response to an urgent invitation from the Bishop of Madras and the Madras Corresponding Committee, we felt it right some ten months since to take up permanent work at Ootacamund. There, in time past, Mrs. Samuel Sathianadhan began (while her husband held a Government appointment in the place) good work among the women and girls. You, *Miss Wallinger*, go out to follow up this work, and to enter in by such doors as the Lord may set open before you.

'The Committee have much appreciated the zealous way in which, during the last two years, you have pressed the claims of the women of India upon the attention of friends at Home, and they are thankful for the special help you have been able and willing to offer also in the development of their work Abroad. They earnestly commend to your sympathy and succour our two younger sisters who will be associated with you, and who, they trust, will be able materially to lighten your burden of responsibility and care.

'12. To assist in this same work at Ootacamund, you also, *Miss Synge*, are going forth. You will find already on the spot our trusted missionary, Miss Ling, who was sent up from Palamcottah as soon as the call reached us, and in whom you will have a true yoke-fellow. The Committee earnestly trust that the work at this place, in all its branches, may be of a character to commend the claims of this and kindred efforts to the sympathy of the large and influential European population so constantly to be found at this important station.

'13, 14. Turning now to countries beyond India, the Committee send forth you, the *Misses Newcombe*, to reinforce their Mission at Foochow. They thankfully recognise in you two, among many others, whom in this day of trouble and adversity the Church

of Ireland has, as of old, dedicated to the work of the Mission-field. May you both have grace to be worthy disciples of the great Irish Mission School of Columba! Your special mission is to assist Mrs. Stewart of the C.M.S. in the training of native Bible-women, and to follow the excellent work of Miss Gough, who, as Mrs. Joseph Hoare, has in the providence of God been now called to most important service in Ningpo. The Committee owe it to the thoughtful and painstaking supervision of the Rev. R. W. Stewart, that a commodious and suitable mission-house will be ready for you on your arrival. Of it you will be the first occupants. May you have grace to exhibit therein before the women of China whatever in respect of order, punctuality, devotion, brightness, zeal, and love a Christian household should be!

'15. By a somewhat remarkable and quite unexpected concurrence of circumstances, and contrary to their original intention, the Committee have been led to designate you, *Miss Harrison*, to help Mrs. Goodall in the work of training Japanese girls at Nagasaki.

'Through the kindness of a friend at Mildmay, we have been enabled to accept an invitation from the Japan C.M. Conference to take up work in that Empire, and on Mr. Maundrell's special representation we have decided to give what help we can in the labour of love in which Mrs. Goodall has been so long and so unobtrusively engaged. In furtherance of this scheme you now go forth, with the earnest prayer that you may be directed aright in all that tends to the development of Christ's kingdom among the women and girls of Japan.

'The Committee desire to conclude these Instructions by a few words of exhortation, suggested by the circumstances of these times.

'I. They would lay stress, in the

first place, on the great importance in work like ours of having *certain stated principles* of missionary action firmly fixed, like axioms, in the workers' minds, ready to be applied in any manner that the necessities of the work may demand. There is a fatal tendency in many quarters nowadays to sacrifice principle to the seeming exigencies of the moment, and practically, in some cases, to act as if the end justified the means. Against this we must watch and pray and protest. For example :—

‘(a) Our work is pressing on every side. Opportunities are multiplying all around. The temptation to a zealous, Christ-loving missionary to undertake more than can be well done, or done at all, at times seems wellnigh irresistible, and thus a speedy breakdown is provoked, and disappointment occasioned, and all because the great principle was forgotten that *health and working power are precious talents*, to be husbanded and made the most of, and put out to the best advantage in the service of that blessed Master who “knows our works,” with whom quality is more than quantity, and who accepts us according to that which we have, and not according to that which we have not.

‘(b) Or, perhaps, after full service, furlough is due. But the work, it seems, can scarce be left, and so the zealous sister, instead of proper rest, pays only a hurried visit home, and resumes the work with unrecruited strength. This might have been avoided if the principle had been remembered, that *a time for rest* is a Divine ordinance as well as *a time for work*, and that, as a rule, in the long-run, they do the best work in tropical climates who recognise the important bearing which the appointed furlough has, mentally and spiritually, as well as physically, on the work to be done in the field.

‘(c) Or it may be that native helpers are few, and the exigencies of the work seem to suggest that converts should

be employed as Bible-women or otherwise, whose hands ought to be quite full with the duties of a wife and mother at home; and if this be done, the work will be hindered and not helped, because the great principle has been forgotten, that a *Christian home is a missionary agency* of the very first importance, and that no amount of apparent spiritual work can make up for the neglect among our native Christians of husband, children, home.

‘(d) Or, again, some zealous young missionary may conceive, in all sincerity, methods of work, as to which the long experience and ripened judgment of her seniors in our Mission, or the C.M.S. missionaries on the spot, stand seriously in doubt. How important in such a case is the great guiding principle of St. Peter—“Ye younger, be subject unto the elder; yea, all of you gird yourselves with humility to *serve one another*”!

‘Of suchlike principles the Word of God is full. Principle is as a rock; expediency is as shifting sand.

‘II. Another danger of our times, against which the Committee would utter a word of warning, is the *tendency to display* in the work of the Lord. It has been from the first the great desire of this Society that its work should be its one advertisement. You find little said of us in the newspapers. Quiet, unobtrusive, simple, and, to a large extent, what may be called underground labour has characterised our Mission from the first. The motto of our workers may be said to have been this: “Not as pleasing men, but God, which trieth our hearts.” And the Committee would look with apprehension upon any development of their work that seems calculated rather to catch the eye of man than to win the approval of God, and to aim at popularity—even though it be Christian popularity—rather than at thoroughness and effectiveness in God’s sight. Of our Master it was predicted: “He shall not strive nor cry; neither shall any man hear

His voice in the streets." To Him, and not to man, we stand or fall. And if this be true of all Christian effort, it is, of course, pre-eminently important that Woman's work for the Lord Jesus Christ should evidently exhibit in a very special manner the sweet womanly graces of quietness, patience, carefulness, undistractedness, and simplicity.

'III. The Committee's final word of exhortation to you in these "perilous times," so full of heresy and error, is, "Stand ye in the ways and see, and *ask for the old paths*, where is the good way, and walk therein." False christs and false prophets have, as our Master foretold, arisen in these last days. Sacerdotalism, Universalism, Perfectionism, Theosophism, are only samples of systems numberless, whereby unstable souls are led astray, at home and abroad, in India and in England.

'This Society is based, as you all know, on the old lines of Church of England Protestant and Evangelical truth. It is Protestant, as Paul's epistles are Protestant, solemnly witnessing against error in general, and the errors of the great apostacy in particular. It is therefore, in the truest sense, Catholic too, abating not one jot of the truth as it is in Jesus, and firmly maintaining that the first qualification for work in the vineyard is personal experience of the Gospel of Christ, as "the power of God unto salvation to every one that believeth." To these essential principles may God, in the future as in the past, keep all our workers loyal and devoted and true.

'Yet even here we would again

remind you that mere orthodoxy cannot save souls. More is needed in a missionary of the Cross of Christ even than a "past experience" of the power of a Saviour's love. A daily, hourly life by faith in the Son of God; a close, constant, and eternal union and communion with the Lord Jesus Christ; a living in the Spirit; a walking in the light; and (in respect of this glorious missionary work we have in hand) a grasping of God's purposes; a pleading of God's promises; a laying hold of the exceeding greatness of God's power; a close and searching study of God's Word; a looking, watching, and waiting for Christ's glorious appearing;—all this the Committee have in view when they bid you stand in the old paths, and fight on the old lines, on which the noble band of martyrs, missionaries, and apostles have stood and fought before you.

'And now the Committee bid you all farewell. During the happy profitable months spent by most of you at Mrs. Pennefather's Training Home, where our probationers are still very kindly received, there has been pleasant and useful intercourse between members of the Committee and yourselves. You are in no sense either officially or personally unknown or untried friends.

'We send you forth with bright hopes and fervent prayers. We commend to a loving Father's care and consolation the dear ones whom you leave behind.

'We pray God to give you all a safe and happy voyage, and, when you reach your destination, to bless you with many souls, who shall be your joy and crown in the day of the Lord Jesus.'

The Rev. Canon Hoare (Tunbridge Wells) then addressed the Meeting as follows:—

'I feel there is a double claim on me to be your speaker to-day. I think *I have a claim on the Society* to stand here, because one of their out-going missionaries is not only an old

parishioner of my own, but is the daughter of an old and tried friend. And I must admit that *the Society has a claim upon me* (not a legal one though!). You see I have a son, and

he has been caught in the act of carrying off one of the Society's missionaries. Very wrong of him, no doubt; and I hope no one else may ever do the same thing again; but if they should, I hope it may be productive of as happy results, viz. to *double* the working strength of the staff. At the beginning of this year there was but *one* lady at Foochow, and now you are sending out *two*, so perhaps the affair has not been quite an unmixed evil!

'And now, my dear friends on my right and left, whom I am specially called upon to address, I wish to call your attention for a few moments to four points:—

- '1. Your *work*,
- '2. Your *motive*,
- '3. Your *power*,
- '4. Your *hope*.

And *first* as to your *work*. This is quite a new work. Some years ago woman's work was not even thought of; and the Church of God had gone on for centuries before God opened the way into the homes of the secluded upper-class women of the East, or any Christian women were sent out to them. I have great belief in woman's work. Women are a great power in the Church and in the world. These ladies are going out to work in *homes*; *that* is their work. No doubt women could preach and teach as well as we; but they are not called upon to do so. But woman's *power* lies, *not* in *preaching*, but in *the home*. I have been struck with the rendering of Ps. lxxviii. 2 in the Revised Bible. Where our Authorised Version gives, "The Lord gave the word: great was the company of those that published it," the Revision renders it, "The *women* which published it were a *great host*." Well, dear friends, I can only hope that it may happen so in this Society, that "the women" it sends out to this work may become "a great host."

'And *secondly*, as to the *motive*. What is it? Is it loyalty to the principles of the Society which is sending

you out? That is good. Is it a longing to save souls? having a great love for souls? That is better. But this is not enough. A love for souls and a longing to save them will not suffice to keep you up under disappointment and discouragement. You will meet with disappointments; the souls you love and long to save will turn from you; perhaps those you thought already won to God may fall away and go back. You will need the love of the Blessed Saviour, in whom there is no possibility of disappointment, to sustain you in times of depression.

'A Christian was once placed in the stocks, and called upon to renounce Christ. "No," he answered; "that is impossible. Christ has put His padlock on my heart; He has got the key, and no one else can get in." There is the secret: Let Christ into your heart; let Him put His padlock upon it, and keep the key, and be sure He will keep your heart safely for you.

'*Thirdly*, What is your *power*? You feel weak; you need power. What sort of power? and for what? Not power to preach. You have *got* a great power already—the *great power* of a *woman's* life. You have *the power of a loving heart*. You can *pray* for people. You cannot help loving those you pray for. Go and tell God all about them; then go straight from off your knees, and speak to them; they will find out by instinct what you have been doing.

'But that is not enough. You need the power of the Holy Ghost to go with you.

'The result of preaching or speaking is rarely in proportion to what is said. *Weak* words can produce *great* results if the Holy Ghost works with the speaker. Remember you need the Holy Ghost to work *with* as well as *in* you.

'If you will turn to Acts xiv. 27 when you go home, you will notice how, in the account of the first missionary meeting at Antioch, it was

"all that God had done *with* them" which Paul and Barnabas rehearsed. Learn to look upon God, not only as your Master, but as your Fellow-labourer.

'Then, *fourthly*, consider your *hope*. It is a glorious hope, even the "coming of our Lord Jesus Christ, and our gathering together unto Him." Things even now appear to indicate that we are approaching the end. We are looking forward to the day when our missionary work will be over; it be-

hoves us then to be greatly in earnest now. In that day all human workers will be done with. A new agency is to be employed. We read in St. Matt. xxiv. 31 that "the Son of Man" "shall send His *angels*, . . . and they shall gather together His elect from the four winds." People now are being gathered in by human agents, but it shall not be so in that day. Do not forget or lose sight of your hope, as put before us in 1 Thess. iv. 13-17.'

The Chairman said before closing he must refer to the absence of one friend whose familiar face all must have missed from this gathering. Mrs. Weitbrecht was lying very ill and low, but she was present in spirit, and was constantly remembering in prayer the dear sisters just going out. He would now call upon her son, the Rev. Dr. Weitbrecht, to deliver her parting message to the ladies.

Dr. Weitbrecht begged for the prayers of all present on behalf of his mother, who was in a very weak state, which at her advanced age caused naturally much anxiety. He had taken down from her dictation that morning the following message to the ladies going forth :—

'The state of my health prevents my presence among you to-day, but I am thinking much of you, and I send you my affectionate farewell wishes. May a great blessing rest on your work!

May you be humble, trustful, useful, not thinking anything of self, but much of the grace of Jesus! Let us pray for each other, and hope to meet in the presence of the blessed Saviour.'

After singing the hymn, 'Revive Thy work, O Lord,' the Rev. D. B. Hankin (St. Jude's, Mildmay Park) commended to God in prayer the outgoing missionaries; after which a company of 314 met at the Table of the Lord in St. Jude's Church.

The sailing arrangements are as follows :—

By S.S. *Belgravia*, Oct. 11. Misses Smith, Bartlett, Dixie.

" *Rewa*, " 14. Misses Good, Clark, Parsons, Thorp, Wallinger, Synge, Blyth.

" *Glenavon*, " 18. Misses Newcombe (2), Harrison.

Overland. Nov. 12. Miss A. Sharp.

Home Items.

THE loss which our Society has sustained in the death of its late Chairman is already widely known, and is referred to in the opening pages of this Number.

The late Major-General Sir William Hill, youngest son of the Hon. Daniel Hill of Antigua, was born in 1805. He joined the Madras Fusiliers in 1821, and served in the Burmese Wars of 1824-5, and 1852-3. During the Mutiny he commanded a force, and fought more than one battle to protect the Nizam's territory, besides capturing several forts. For this he received the thanks of the Governor-General. His very courageous defence of Pegu won for him great distinction. He retired from the Madras army as Major-General in 1862, and was made K.C.S.I. in 1867. His death took place at Southsea on August 20th.

At the October meeting of the Committee it was *Resolved*

'That on this, their first meeting after the departure to be with Christ of their revered Chairman, Major-General Sir William Hill, K.C.S.I., this Committee desire to place on record their deep sense of the loss they had sustained in his removal, and their high appreciation of the eminent and long-continued services which he rendered to the cause of Zenana Missions in general, and especially those connected with this Society.

'The Committee remember with much gratitude the care and pains which he bestowed upon their work, from its first organisation down to its very latest development; and they can never forget the zeal and kindness with which he presided over their deliberations, conducted, almost without exception, under his roof.

'They give fervent praise to Almighty God that He graciously spared His servant so long to superintend this work; and they feel assured that the strength of his faith, the breadth of his sympathy, the fervency of his prayers, the warmth of his love, and the touching sympathy of his piety, will long continue to stimulate them in the discharge of their important duties.

'They desire to offer to Lady Hill and his bereaved family the expression of their affectionate sympathy in the removal of one whose life had been so radiant with brightness and peace.'

2. We are happy to announce that Major-General Haig, R.E., the founder of the Koi Mission, and, since April 1885, our Vice-Chairman, has accepted the appointment of Chairman of the C.E.Z.M.S. Committee in succession to Sir William Hill. On the 14th October General Haig set forth on an exploratory visit to the shores of the Red Sea, at the request of the C.M.S. Committee, with a view to the commencement of their 'Gordon Memorial Mission.'

3. A meeting for Prayer and Praise, open to all friends, will be held (D.V.) at the Society's House, 5 Maresfield Gardens, on Monday, Nov. 29th, and on Monday December 20th.

4. Miss M. A. E. Walford, *River Hill, Bramford, Ipswich*, will be glad to supply Christmas hampers, as in former years, in aid of the C.E.Z.M.S. It is requested that, if hampers are required for Christmas Day, orders may be sent before December 11th. No charge is made for postage, but 3d. extra will always be acceptable. £5 have been paid to the Society from the profits of the hampers kindly ordered last Christmas.

Hampers containing at least six little gifts (including one from abroad, if ordered immediately), price 1s. 6d.; hampers fitted as work-baskets, lined with satin, 2s. 6d.; or with sateen, 2s. each. Each order must be prepaid, and accompanied with a fully addressed label to tie on, stating the date it is to be posted.

5. With regard to the publication of *India's Women*, which has been the subject of correspondence, the Committee have resolved that no change be made at present in the frequency with which the Magazine is issued, or in the general details of its arrangements.

6. The November-December C.E.Z.M. Painting Union subject for illustration is St. Matt. x. 29, 'Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.' Any friends wishing to become members can have all particulars from Miss Swainson, *Dunelm, Ellerdale Road, Hampstead, London, N.*

7. A Sale of Work for the C.E.Z.M.S. will (p.v.) be held at Southam, near Rugby, the last week in November, for which Miss Dalton, *Southam, Rugby*, will gladly receive contributions.

8. An interesting account of a Juvenile Sale of Work for the C.E.Z.M.S., which was held in the grounds of Samuel Linay, Esq., of Hill House, Heigham, on August 16th, was received too late for insertion in our last Number. All such efforts are very highly appreciated, and thankfully acknowledged.

9. We ask the prayers of our readers for Mrs. Greaves, who is now making a tour in Canada for the C.E.Z.M.S. We hope to give some particulars of her movements in our next Number.

New Work by Miss Hewlett.

WE are happy to announce to our readers that we have received from Miss Hewlett a book, which is now in the press, and will be published before the end of November, entitled, *Daughters of the King*,

